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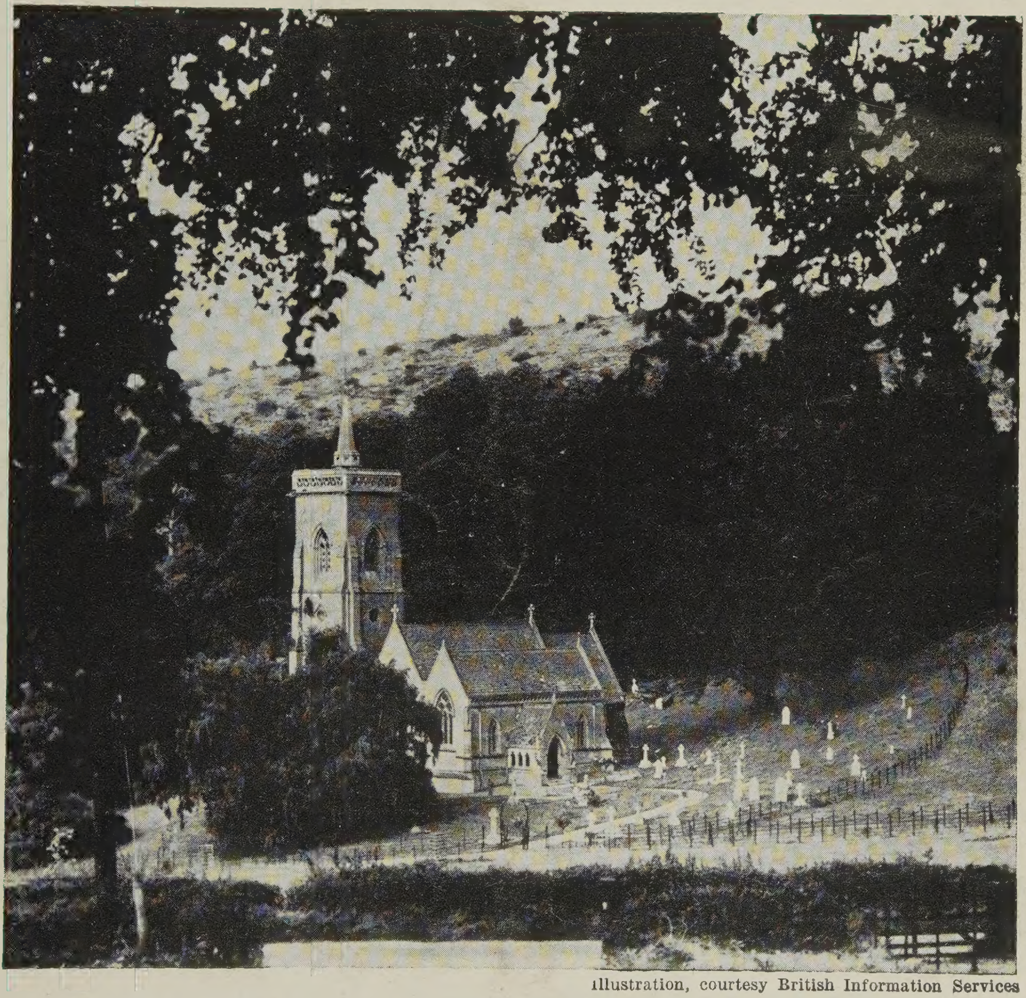
CHURCH MANAGEMENT

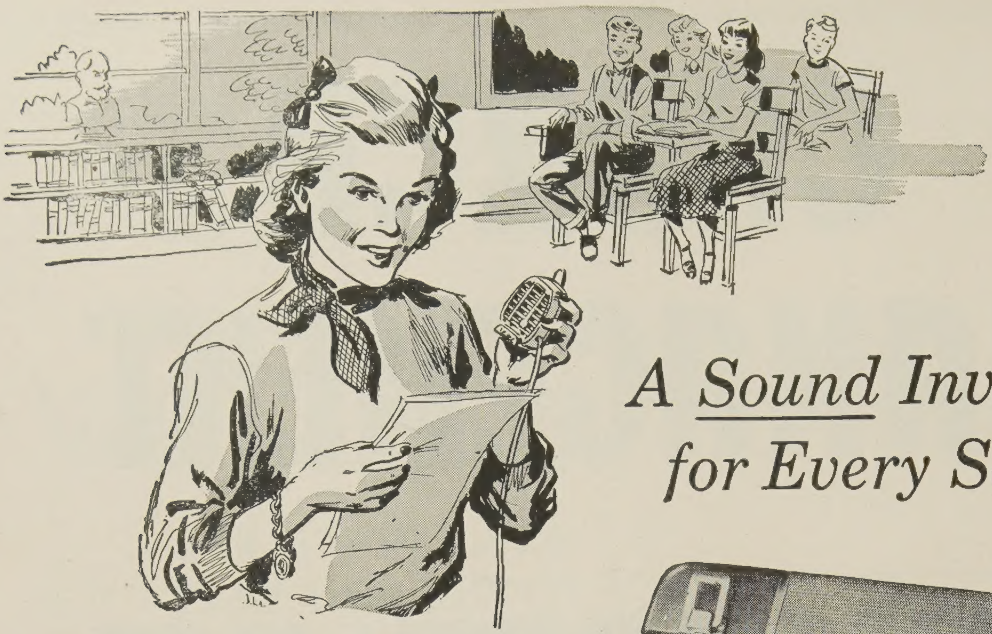


Illustration, courtesy British Information Services

THE CHURCH
Saint Audries, Somerset, England

MAY
1952

VOLUME XXVIII
NUMBER EIGHT



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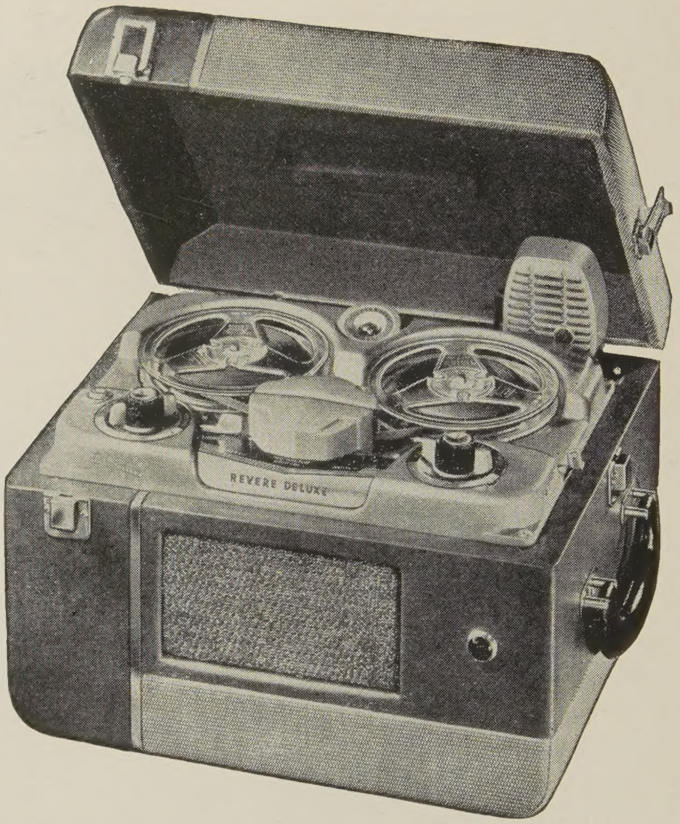

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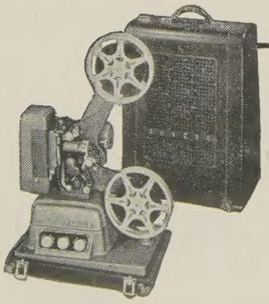

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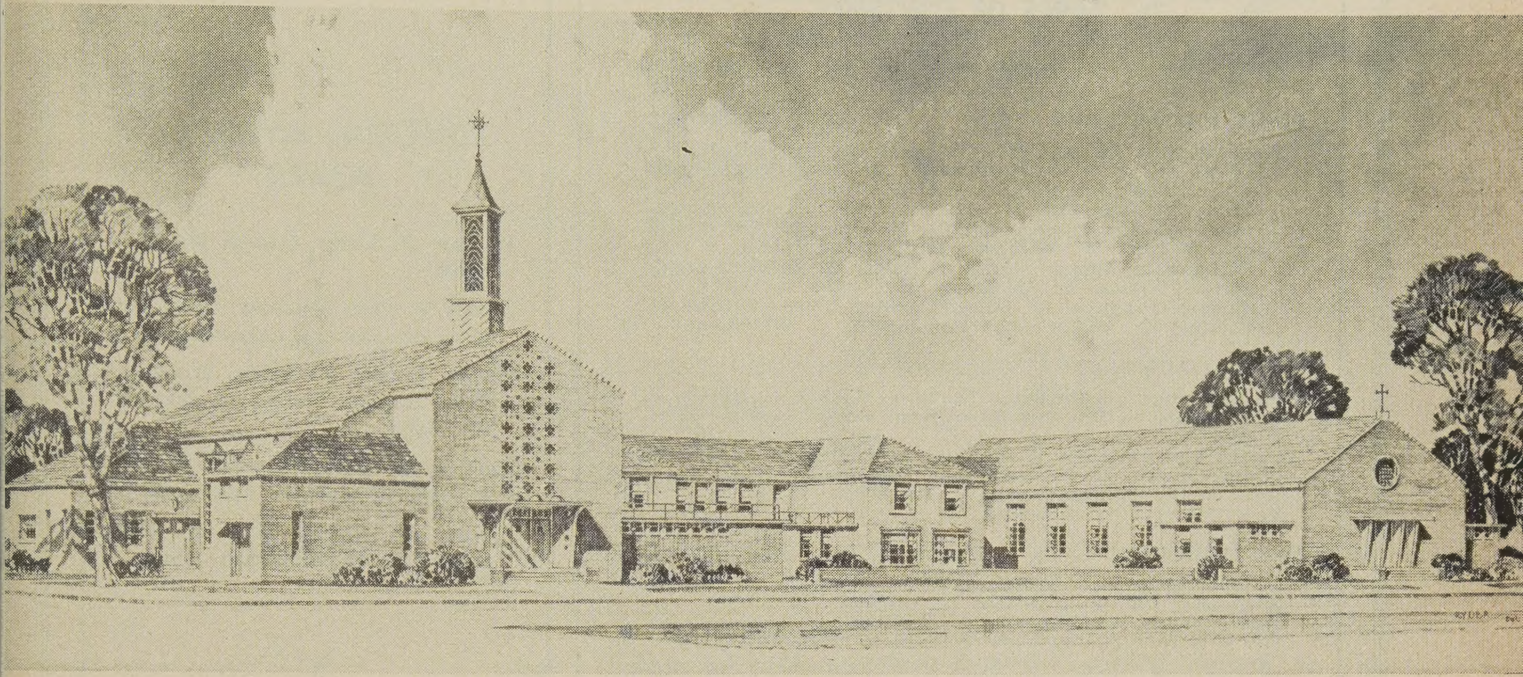

Architect's view of Grace Lutheran Church, Pottstown, Pennsylvania, as it will be after development with funds pledged in a fund-raising campaign planned and directed by Lawson Associates, Inc. The Pastor: Reverend Edgar S. Brown, Jr. The architect: T. Norman Mansell, Philadelphia.

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THE EDITOR'S DRAWER

Location of National Council Offices

No one, "in the know," ever gave credence to rumor that the offices of the National Council would leave New York. Where the money changers are, there must the executives be also. But we think the report by Dr. Dahlberg's committee does make sense. His proposal is for the establishment of a mid-west office either in St. Louis or Chicago, or some city as far west.

If the National Council wishes to follow the progress of religion in the United States they will head toward the southwest. St. Louis or Tulsa, Oklahoma, would be our recommendations for the second office.

William H. Leach

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Place:	Dallas, Texas
Goal:	$400,000.00
Final Report:	$421,219.00
Total Cost:	Less than 4%

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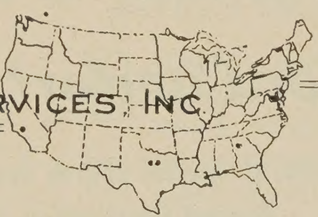
Remarks: "Our parish has just concluded a Building Fund Campaign, in which our communicants signed 690 pledge cards, totaling $421,219. The remarkable success of this campaign, which sought a goal of $400,000 was due in good measure to the fine assistance we had from the National Fund-Raising Services, Inc., of Fort Worth, Texas."

—C. Greshman Marmion, Jr., *Rector*

"On March 18 we had our kick-off meeting in the assembly room of the Church of the Incarnation and two weeks later, on April 1, we had a Victory celebration dinner at the church. The subscriptions at this Victory Dinner totaled $421,219 and we feel that there are cards out probably amounting to $10,000 to $15,000."

—William S. Henson, *General Chairman*



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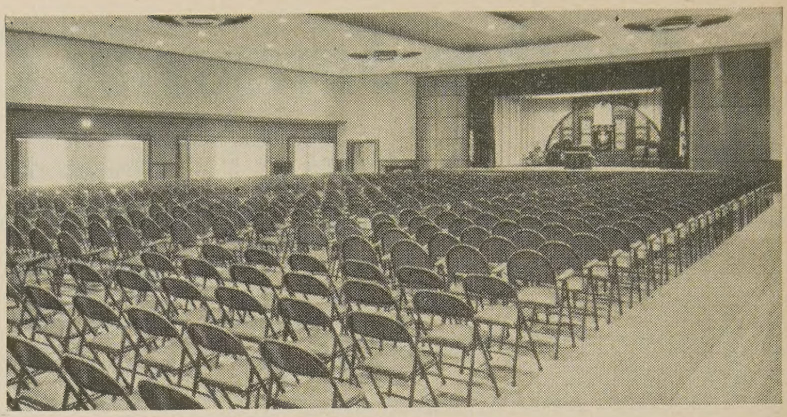
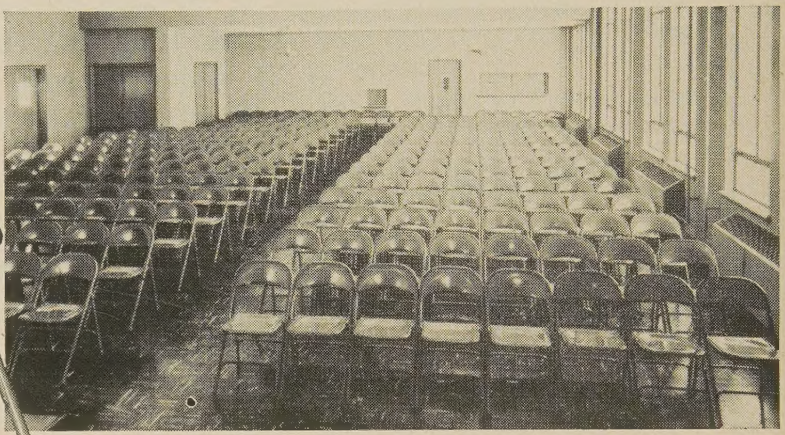


Congregation Beth Yeshurun, Houston, Texas



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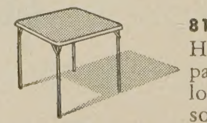

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CHURCH MANAGEMENT

Edited by William H. Leach

✚

VOLUME XXVIII
NUMBER 8
MAY, 1952

"Don't Fence Me In"

WHEN freedom's last picture is painted, in perhaps a not too distant future, there will go down to defeat a small, but distinctive group of men and women, who have believed that the most valuable heritage bequeathed to them has been freedom—freedom to live, to think, to act, to speak, to assemble, to worship, to create, to move around and to make mistakes. I would like to be counted in this group.

To my mind there is just one big issue before the world today. That is the issue of human freedom. Democracy in the political world and Protestantism in religion is dependent upon it. As freedom disappears so will democracy and Protestantism. Of course the names will remain. Dictators will insist they give democratic administrations and churches will still carry the term "Protestant."

Some of us are seriously worried about the losses of freedom taking place—of all things in our own country. In another editorial we give instances of church buildings being banned from certain areas. It is not serious, except to the individual churches, but it does reveal a tendency.

But, America is not the land of freedom our fathers loved. When the state, by edict, decides that the closed shop shall prevail in the steel industry a basic freedom is lost. When the government gives authority to certain agencies to act as witness, prosecutor and judge against business and individuals the constitutional guarantee of "due process of law" is forsaken. When city zoning laws provide a limitation on the type of housing in various areas freedom of movement is lost. Dangerous fences have been placed, today, around our freedom of speech and newspapers and magazines know very well government restrictions which threaten them.

Thank God a man is still free to think—if he doesn't think out loud. Thank God that we still have freedom of worship. But watch this freedom well. The machines of regimentation are grinding at the walls.

Young people may not be conscious of the curbs being placed on human freedoms. Older folk like to eat so they place food and security ahead of the intangible things. But there still exist many who long for the simplicities of constitutional democracy.

It is for this small group that I have selected the title of a once popular western folk song for the heading of this editorial. Looking at the increasing restrictions on individual personality we may well make our theme song: "Don't Fence Me In."

Churches Not Wanted

BACK in the earlier days of nostalgic memory a church was always welcomed into a community. One of the arguments for church support was that it increased property values and added to the morale of the community. A series of recent court decisions has dissipated that concept and today we find that there are many communities where churches are not wanted.

In the February issue of *Church Management* we carried a news story which told of court action in Sacramento, California. A church planning to build in the community held temporary services in a home. The court ruled that this violated the zoning ordinance of the city and that such meetings could not be held. Yet, the first Christian church worshipped in an upper room.

Next we noticed that residents of the Ten Hills Community of Baltimore, Maryland, are

TENNESSEE
TREE FARM
EUGENE SMATHERS

MINISTER BECOMES TREE FARMER

Eugene Smathers is the pastor of Calvary Church, Big Lick, Tennessee. As a practical approach to the "back to the land" program he, with his wife operate a farm. His cooperation with the state conservation program through the planting of trees has brought him a tree farm certificate. There are nineteen tree farmers in Big Lick Community. Calvary Church has helped 27 young homesteaders become land owners.

Illustration Courtesy, Ralph A. Felton

protesting the proposal to build an Evangelical-United Brethren Church in that residential community because it will impair realty values and destroy the "sanctity" of private residences.

In Natchez, Mississippi, the city council has revoked a permit given a Nazarene church to build in a residential section. The action here was based on the inadequate size of the building lot.

The fourth instance of the past few weeks is found in Detroit, Michigan. The First United Presbyterian Church of that city plans a new church building. The circuit court judge, acting on a suit brought by land owners, denied the church the right to build in the area selected. The reasoning apparently was that the church would be a community nuisance. The church appealed to a higher court on this particular item. The supreme court upheld the lower court but clarified the nuisance charge.

> "A church is obviously not a nuisance but it still may not force its way into an area restricted to residential use."

An interesting thing in the Detroit situation is that the church selected the site for its building upon the recommendation of the Detroit Council of Churches. The Council may become a part of any further litigation.

So does the marching regimentation of society take its toll of church traditions.

Public Officials Never Learn

I HAVE just put into the mail my report, with payment for the Ohio State Intangible Tax for 1951. After the amount had been computed I checked to see how much of it need be paid with the report. Here is the item:

> "The taxpayer may pay one-half now and one-half September 30, 1952. Full payment now is advised to avoid eventual omission and resulting penalization."

This particular tax is the last of a series which extends through the months of the calendar year. The thing that amazes me in city, state and federal governments is that public officials never learn the basic rules of good public relations. They seem to feel that every citizen is dishonest. Instead of trying to build, or even to recognize his loyalty, they publicize the very worst approach. Usually they start out by threatening the citizen with fines or imprisonment if he does not meet his obligations.

How long would the average business last if the seller tried to collect his bills by the same methods. Business may be hard boiled but it has some common sense. It sends invoices and statements but it always assumes that the customer appreciates the service or merchandise rendered and is willing to pay the cost.

The church is not supposed to be as wise as this generation but it learned many years ago that you do not get loyalty by coercion or threats. Indulgences which were a form of threat of punishment for failure to pay one's obligations assumedly passed out with the Reformation. Human nature had about all it could stand of this sort of thing and the church went through a terrible transition.

You can say a lot of things about churches and clergymen, but with all their limitations, the average preacher knows more about collecting dues and keeping loyalty than the public officials who collect our taxes.

Here is one situation from which the children of this world might learn from the children of light.

IS THERE A NEW EVANGELISM?

An Experiment in Christian Nurture

by William H. Leach

I HAVE often expressed, through the columns of this magazine, my feeling that there is too much virtue in the techniques of revivalism to discard it entirely. Such a suggestion would, of course, be silly, anyway, for there is evidence of a new emphasis in mass evangelism today. There are still some things in the old methods which are definitely not acceptable to many churchmen of today.

The first objection and the one most often repeated is to be found in the emotional excesses of revivalism. The second, but one which many of us think is very important, is the theology of much of the mass evangelism of days gone by. But after recognizing these criticisms we can still see that the old revivalism did have many virtues.

They can be explained by contrasting it with the modern visitation evangelism. Visitation evangelism avoids emotional excesses. But it seldom produces profound convictions. As practiced it can hardly be called evangelism. It is rather a type of pastoring. Lay visitors are assigned for calls to be made on prospects for church membership. At best this type of evangelism is merely an invitation to invite people to attend and to become members of the church. Often it is not even that. It is a pastoral technique through which people in the community can make their adjustments with the religious life of the neighborhood and are directed to churches where they will feel at home.

Revivalism, on the other hand, does not have the personal contact with the individual but it does produce strong convictions. Even today, more than a generation after the great period of revivalism you will find strong Christians who made their first confession of faith under the influence of the revivalist.

At the same time we consider this we must recognize that there have been new developments in pastoral techniques. Pastoral counseling, now an accepted method, has matured in the past generation. The even more recent rise of cells for confession and prayer is also something which has taken an important place in the life of the church. In this period, also, has grown up a new hymnology quite different from the gospel hymns of the old revival days.

The combination of these various developments has led me to suggest more than once that the time had come for a new evangelism which would conserve the best in the old methods but add to them the virtues of the newer techniques. Some times the suggestion has been made to ministerial groups. One church federation thought so seriously about the matter that I was asked to prepare a plan for two weeks of this new evangelism. In this instance, however, the plans never were adopted.

THE SUGGESTED PLAN

My plan, in brief, was something like this. First there would be inspiring evening services. Good music would be provided. The congregations would be encouraged to sing well-known hymns. A preacher would be selected with the type of personality which would win attention. The general theme for the sermons would be placed in two classes. There must be sermons on great principles of the Christian faith such as God, Jesus Christ, Protestantism, eternal life, salvation, sin and others selected from the historic church. The second division would deal with personal adjustment problems. There are a multitude of these such as "Freedom in a Regimented World," "Family Adjustments," "The Problem of the Mixed Marriage," "Conflicts Between Parents and Children," "Alcoholism." "Nervous Exhaustion," "When Money Runs Out," and similar themes. If one preacher does not feel sufficient to cover these two areas it would be advisable to have two preachers, each one for a definite period of time.

Next in this plan, we would abolish the old altar invitation. There would be no sawdust trail, no mass marching down the aisles. In the place of this we would distribute cards which could be used by any who wished to talk with the minister or counselor about church relationship, personal problems, Christian faith or other spiritual matters. To take care of these inquirers I felt that several ministerial counselors should be available. They need not attend every meeting. The church office would make definite appointments when those seeking help would come to them.

A third proposed feature was a daily prayer group or prayer cells where under competent leadership groups would be led in the art of prayer and confession. These would be morning or afternoon circles and we would anticipate that the attendants would be mostly women.

That, in brief, was the plan which was presented to ministerial groups in various parts of the country. But until a few months ago no minister or group took the challenge seriously. When the offer to cooperate did come it was a Cleveland church, Trinity Evangelical and Reformed, whose discriminating and effective pastor, Elam G. Wiest, saw possibilities in the plan. He came to me and offered his cooperation to try out the plan and his church board placed a budget at our disposal to execute the program.

In the beginning we talked about a cooperative community enterprise but

WHOLESOME LIFE CARD

NAME --

ADDRESS ---

PHONE No. ---

☐ I NEED HELP and would like an appointment with a counselor----
☐ I WOULD LIKE to talk with the Pastor----
☐ I BELONG to no CHURCH----
☐ I DESIRE to join Trinity Church----

(We will call you and make appointment with a counselor)

THE REQUEST CARD

gave that up for a local church program. The reason for this was that we felt there might be some resistance on the part of other ministers and that so long as we two were agreed on the experiment it would be well to go ahead on that basis.

We selected the last weeks in October for the experiment. We chose two preachers. The meeting opened on the evening of World Communion Sunday. The first week Dr. Harold Carr of Lakewood Methodist Church was given the theme of personal adjustments through religion. For the second week Professor Ernest Knautz of Baldwin-Wallace College was given the theology assignment. However in actual practice, both speakers used the personal approach which proved very effective.

Several ministers in our city agreed to make themselves available for the counseling tasks. The prayer cell activities were placed under the direction of Harold Wiley Freer of the Dover Congregational Church, Westlake, Ohio, who has pioneered in this field.

For publicity we depended upon a large sign outside the church, the daily papers, the visitation of the church shepherds and dodgers distributed by Boy Scouts.

In selecting a name for the meetings we selected WHOLESOME LIFE MISSION. I liked very much the subtitle which Mr. Wiest placed on his bulletin board of "Healing Services." In a spiritual sense that is just what we planned.

I think that it would be helpful to readers to show a couple of the programs of these services. You will notice that they are well organized; each one around one theme.

A HEALING SERVICE

Sunday, Oct. 14 — 7:30 p.m.

Prelude
Hymns on Organ: 316 and 214
Silent Prayer for Healing and Help
Invocation: Come, Almighty to deliver
Verses of Scripture: God's gifts
The Doxology
Prayer of Thanks for Recovery of Health
Hymn: I Heard the Voice of Jesus Say
The Beatitudes: (in unison)
Welcome, Announcements
Offering
Prayer: All things come of Thee, O Lord, and of Thine own, have we given Thee. Amen.
Solo: Robert Patrick
Sermon: "Healing in Jesus' Name"
Hymn: Jesus Lover of My Soul
Three Prayers for Healing
Between prayers organist plays Just As I Am; Come forward, kneel and pray (organist plays familiar hymns on chimes)
Group in unison: "I can do all things through Christ who gives me strength."
"O God, the riches of Thy grace are sufficient for all my needs."
The Lord's Prayer and the Benediction
Chimes
Postlude

* * *

ORDER OF SERVICE

Thurs., Oct. 18 — 7:45 p.m.
Mrs. Rohrbaugh, Organist
Trinity Senior Choir,
Mr. Rohrbaugh, Choirmaster

Prelude
Hymn on Organ: (using chimes)
Call to Worship
Surely the Lord is in this place. This is none other but the house of the Lord, and the gate to heaven. Jesus said, My house shall be a house of prayer for all people.
Hymn: Open My Eyes
Hymn: Take Time to Be Holy
Scripture Lesson: Psalm 23 in unison; Matthew 6:5-15
Choir Response: Bless Thou the Truth
Anthem: Trinity Choir
Prayer Time: Lord, for Tomorrow, p. 37, back, read by pastor; (silence). Organist plays hymn, Lord, for Tomorrow, sonnet by Archbishop French —Lord, What a Change, Choir Response
Hymn: O Master
Announcements
Offertory and Dedication
Sermon: "How to Pray Effectively"—Dr. Knautz
Prayer: By Dr. Knautz
Anthem: By Choir
Prayers and Candles for Servicemen
Choir sings hymn (while people come forward to light candles—appropriate pauses between stanzas).
Hymn: Blest Be the Tie
Benediction: Now may the light that shone in Jesus Christ, our Lord, shine in our hearts and minds by the indwelling Word and may the radiance which faith and hope restore be and abide with us now and forever more. Amen
Chimes
Postlude

THE RESULTS

First, we definitely made some mistakes. We learned that people with problems do not want to take them to strangers. Our plan of having the counselors separate from the speaker was a mistake. The counselors were called upon but very little. We now feel that they should have a part in the public service.

Second, our publicity was not sufficient. We should have picked up another revivalistic technique. The way that evangelists have found most effective for getting crowds the first week of any special series of meetings is by working up delegations. Even in the local church that is possible. A men's club could be given a night. The women's organization another. A youth group a third, and so on. This plan undoubtedly would have started the meetings off with a better attendance.

As it turned out the start was made with a group from the host church and it was not until the second week that we began to touch the others in the community. The meetings started with Sunday evening. Attendance slipped back for Monday. But from that night the growth was continuous.

Mr. Wiest made several very pleasing innovations. The words "healing services" were his. One of the services given above was definitely a healing service. Another innovation was the lighting of candles for servicemen. Members of the congregation were given the privilege of lighting candles for their own loved ones. A third feature which I think especially good was the opportunity given individuals to come forward and kneel at a kneeling bench on the floor of the nave for their personal prayers. There was a pleasing response to this invitation.

Conclusion

While this particular effort was experimental, some of the results were very tangible. As the meetings developed people were definitely attracted; a few joined the church as a result. Noticeable among the attendants were nurses from the nearby City Hospital. The financial response was good so that the offerings more than paid the actual expenses. Dr. Wiest and his official board feel that the movement was in the right direction and they will probably hold similar meetings in the year ahead.

We would welcome the experimentation of other churches in this type of service. They are definitely evangelistic. But to the preaching service have been added other techniques which have been found so useful in the nurture of the Christian faith.

CROP MOVES HEADQUARTERS TO ELKHART

Elkhart, Indiana—Headquqarters of the Christian Rural Overseas Program (CROP) have been moved here from Chicago to bring the agency closer to the rural areas with which its operations are principally concerned.

Until recently CROP was jointly sponsored by Church World Service of the National Council of Churches, the National Catholic Rural Life Conference and Lutheran World Relief. It is now operated solely by Church World Service.—RNS.

NEW AUDIO-VISUAL TECHNIQUES

Plenty of New Things Here

*by Ernest R. Bryan**

THE use of audio-visual materials by churches and church schools is increasing steadily and new techniques are being introduced to meet the greater demands. Among these new developments are: (1) the filmagraph which is a device midway between a motion picture and a slide film; (2) worship services on film for use when no clergyman is available; (3) evangelistic services on film for use during an entire revival campaign; (4) increased use of the "functional" or straight training or instructional film as opposed to the more elaborate dramatic treatment; and (5) the kinescope or recorded television program.

The filmagraph, for many purposes, is more satisfactory than a slide film because it is all in one piece. The sound is recorded on the film rather than on a disc. There is no bother about bells or "pings" to denote scene changes. There are illusions of motion as scenes fade out and in and as arrows or other indicators are "popped in" to call attention to important features.

In the matter of cost, the filmagraph costs more than a slide film but less than a motion picture. The cost usually runs about half way between the two. If a slide film costs about $5000, it could probably be produced as a filmagraph for $7500. The same subject covered in a motion picture would be likely to cost $10,000 or more.

The most outstanding example of a filmagraph is "Fire Upon the Earth," a recent production of the Board of Christian Education of the Presbyterian Church in the U. S. A. This film which depicts the history of the Christian Church from New Testament times to the present, is in color and contains beautiful art work. It costs much more than the average filmagraph but has already paid for itself by rentals and the sale of prints of the film.

The filmagraph was developed by Mr. J. Walter Evans, head of the Contract Films Division of the U. S. Naval Photographic Center. Mr. Evans defines it as a "planned sequence of still pictures or still art frames on 16mm. film with sound on the film. Optical effects such as fades, dissolves, etc., may be incorporated. Stock motion picture material also may be used."

The principal advantages, in addition to one piece of equipment (the standard 16mm. sound motion picture projection), are (a) the assurance of synchronism of picture and sound, (b) better projection — no jumpy changes of frames; and (c) superior sound reproduction.

This development grew out of the Navy's necessity of finding a device to replace the slide film recordings which couldn't be kept in synchronism with the pictures when shown aboard ship. When the ship was under way in rough weather, the needle tended to jump out of the record groove and the "bong" would be meaningless. Thus, a new development with varied uses beyond the original need has come into being. It may not do away with the slide film but it certainly will cut into its market.

Worship Services on Film

Another recent development of interest to churchmen is the "worship services in film" program of DeFrenes & Company,† film producing company of Philadelphia. The first series of three films is still in the script preparation stage. The armed forces and other potential users have expressed interest in the project and it is expected that production on "The Unjust Steward" (Luke 16:1-15); "The Prodigal Son" (Luke 15:11-32) and "The Sower" (Mark 4:3-20) will begin fairly soon.

Mr. DeFrenes tells us that the following goals should be kept in mind in producing films of this type:

(a) A familiar type of service will help toward "audience acceptance."

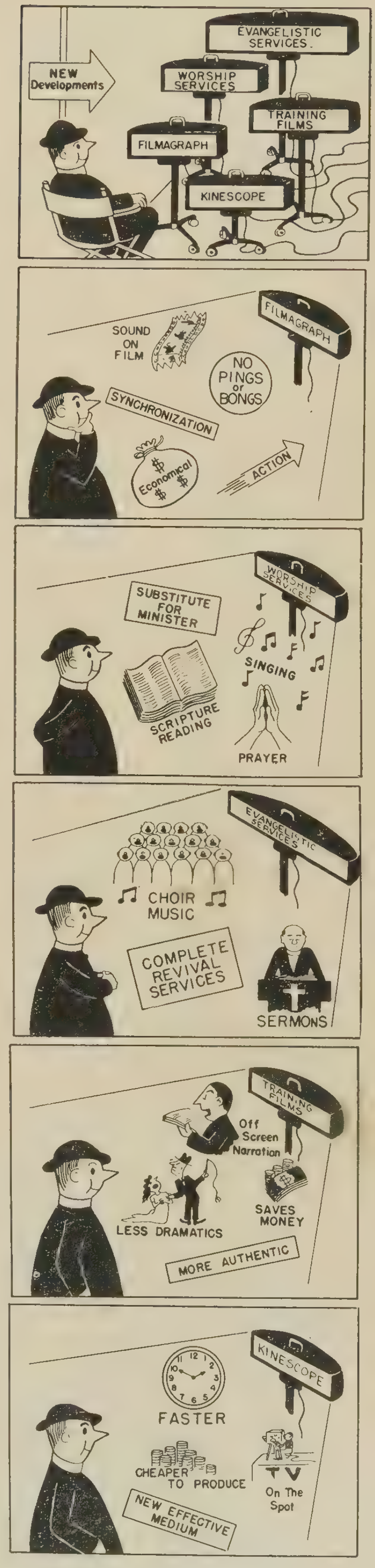
(b) The impression must be strong that competent use of the motion picture medium is being made.

(c) Audience participation in the reading of psalter selections and the singing of hymns must be encouraged.

(d) The "sermon" obviously cannot follow usual presentation patterns but must preserve continuity of worship.

(e) The service, as a whole, must represent and demonstrate the highest professional standards of the Protestant ministry.

The plan calls for camera and art


NEW Developments
EVANGELISTIC SERVICES.
WORSHIP SERVICES
TRAINING FILMS
FILMAGRAPH
KINESCOPE
FILMAGRAPH
SOUND ON FILM
NO PINGS or BONGS
SYNCHRONIZATION
Economical $ $
ACTION
WORSHIP SERVICES
SUBSTITUTE FOR MINISTER
SINGING
SCRIPTURE READING
PRAYER
EVANGELISTIC SERVICES
CHOIR MUSIC
COMPLETE REVIVAL SERVICES
SERMONS
TRAINING FILMS
Off Screen Narration
SAVES MONEY
LESS DRAMATICS
MORE AUTHENTIC
KINESCOPE
FASTER
CHEAPER TO PRODUCE
TV On The Spot
NEW EFFECTIVE MEDIUM

Audio visual aids come in many forms as this article shows work to help the people feel they are entering a fairly conventional sanctuary—going down the aisle and taking their seats. They will find even their own "hymn book" there in the pew, a "church bulletin" which will reproduce any and all titles, plus whatever explanatory notes are needed for full participation in the service.

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*President, International Society of Christian Endeavor, supervisor of production of training films for the United States Navy.

†1909 Buttonwood Street.

While no minister will be visible, pulpit and lectern, communion table, cross and candles,—all will be in their accustomed places.

In the matter of psalter reading, hymn singing, and listening to the choir anthems, unobtrusive title backgrounds, varying in color with each portion of the service and with each hymn verse, will accentuate the text required. In the case of hymns, each phrase of music will be presented by itself with the words "lighting" in proper synchronization with choir and organ accompaniment.

When the scripture is read, a restrained dramatization of the lectern and open Bible will be made, with easy following of the text. Use of the "worship center" (cross, candles, communion table and dossal) will provide a reverent variety of "low key" visuals for those who may not close their eyes during prayers.

Sermons will be audio-visual interpretations of the three parables from the teachings of Christ and the hymns, anthems, responses and prayers will be constructed and chosen to join with the sermons in building psychologically-integrated services of worship.

No lip-synchronization or figure movement within the frame is contemplated but highly dramatic "sermons" are assured with dialogue and realistic sound effects combined with off-screen narration to produce impressions of "action" and "continuous flow."

The church can thus extend its ministry of worship to groups—isolated and other—who need this help. This program has real possibilities and will be worth watching as it develops. The first uses probably will be aboard ship and at isolated bases which have no chaplain, at churches which have no resident ministers, and perhaps at seminary classes.

Evangelistic Package

New development Number Three in today's parade is the "packaged" program for an evangelistic campaign. The apparent success of certain evangelistic efforts by radio and television and the interest being shown in the big city campaigns of some of the "big name" evangelists of our day have combined to suggest the possibility of complete campaigns by film. Jerry Beavan, executive secretary of the Billy Graham Evangelistic Association, has come up with a definite proposal along that line. The plan calls for a week of revival—complete with choir music, song leading by Cliff Barrows, solos by Beverly Shea, announcements or "pep talks" about programs and attendance emphasis, sermons by Billy Graham, and a "follow up" program about what to do with those who have made commitments during the campaign.

It is likely that some of the other evangelistic organizations will come out with similar "packaged" offerings. A church which has developed an interest in this type of mass evangelism and because of its geographical location or other factors has no access to a first-string evangelistic team, may well want to use this type of campaign material. Individual films on evangelism have been effective in many cases. It will be interesting to note whether or not a series of such films would be equally effective. People might gain a sense of identity or participation with the program as it progresses and the enthusiasm might mount. On the other hand, "canned evangelism" may be found to be all right in small quantities but not so acceptable in larger quantities, such as a full week's program. At any rate, we shall soon have a chance to judge for ourselves, if we so desire.

Functional Films

The trend toward the "functional" or training or documentary film in treating religious subjects also is a notable recent development. Up until the last year or two, many felt that church films had to be of excellent quality from the production standpoint. We felt that they should be up to Hollywood standards. We were measuring them by the best entertainment films we had seen. Now, it has been found that a better standard is, "How do they do the job they are expected to do?"

From the utilitarian standpoint, elaborate sets, expensive dialogue, professional actors, original music scores, and other refinements may not contribute at all to the value of the film. They may even detract. It may be better to depict the people who actually do the things that are being shown. A real home missionary doing his job in an actual setting may be more effective than a staged presentation. What is lost in quality, is more than made up in integrity. Unless a lot of travel is involved, the production costs probably will be considerably less.

It has been found that a good off-screen narration, with an experienced commentator, has been found to be more effective, as a rule, than a lot of lip-sync dialogue . . . and it's much cheaper . . . and it takes less time on the screen to tell the same story. In many cases, the highly dramatic and somewhat artificial situation is giving way to the "training film" or "simple nuts and bolts" or the "documentary record" approach. A crew goes out and "shoots" what is to be shown. It is cut to size. A narrator adds the comment. Music may or may not be added (it doesn't add as much as was originally thought to be the case). Thus we come up with what Floyde Brooker of the U. S. Office of Education calls "movies in overalls." It's a healthy trend. We should be more concerned with what we can do with the films or what they will do for us rather than how they look to the experts or how they compare with typical entertainment productions.

One other development which is worthy of at least passing mention at this time is the increased use of recorded television programs, called kinescopes. The name comes from the fact that they are taken from the television scope. They are then circulated around to other stations or are made available as films for anybody to use. In some cases, the "closed circuit" setup is used. In such instances, the program is not telecast at all but is merely recorded on film as a kinescope.

More and more films may be made available to churches and church schools by this method. Its greatest value lies in the fact that it's fast. A film is made on the spot. The editing is done as the film goes along. When the program is over, the kinescope is there ready for fast processing and shipping. Kinescoped television programs can be made as readily available as recorded radio programs. As television coverage grows throughout the country and as more religious programs are presented over that medium, we may find ourselves building up kinescope libraries for use by church groups.

All of these developments are worth watching. We should keep aware of such trends and make use of the improved methods of audio-visual presentation which are coming our way. A careful analysis may show them to be mixed blessings. Fortunately, we can pick and choose!

CHURCH BUILDING ISSUE

The release of critical materials for the construction of churches immediately stimulated a new wave of church building. Many churches rushed their applications for material to get in ahead of the next "freeze."

To meet what appears to be a real demand for more material on church building, the June issue of *Church Management* will major in that subject.

A MINISTER LOOKS AT RADIO

Radio Requires Faith

*by T. C. Whitehouse**

LIFE has changed materially for me since that day I shuffled innocently into the offices of the Cleveland Church Federation and asked, "What are you doing with radio?"

That was a brief two and a half years ago.

Since that time I have attended a month-long workshop in religious radio and television, created and produced a weekly radio program, done "leg-work" for two major conventions that have met in the city, and organized a two-day institute for the ministers in my own denomination.

When one considers the fact that the development of the radio program alone has involved the writing of over 750 pages of script, requiring hundreds of hours of research, it is easy to see that radio has of necessity become my major interest outside my own church. I have turned down appointments on other committees to devote my time exclusively to the radio committee of our federation, feeling that I could make the best possible contribution in that field.

Now, I am concerned about "how my light is spent." I have had to ask myself whether, as a pastor, this devotion to radio was a justifiable expenditure of time and energy.

There have been Friday afternoons when I was thoroughly convinced that I would make a good Amishman: radio is an invention of the devil! There have been many more times when I have been convinced that radio is God's gift, waiting to be used for his glory. Since the latter conclusion is a product of my better hours, I am inclined to go along with that.

Basically, I am convinced that the church of today has as great an obligation to use the resources of radio and television as Martin Luther had to use the printing press. But as representatives of the church we have to use these media well. For the most part, we have underestimated the difficulties in the use of radio and television. What is more, we have wildly underestimated the coverage which is offered to us.

John Kurtz, program manager of WERE in Cleveland, told me recently that he estimates that even on Sunday morning there are in excess of 45,000 radio sets turned on. Radio men usually estimate that three people listen to each set. There are eight stations in Cleveland. If this listening audience is divided evenly, each station would have an audience of over 16,000 listeners. That is a conservative estimate and covers one of the worst listening periods in the entire week. To know that what you are saying has a chance with that many listeners, should be a challenge to any pastor.

Is it? Many ministers are unwilling to accept invitations to use the radio. Others accept the invitation, but cancel the effectiveness of the opportunity by being ill-prepared or unconcerned. A program manager in the western part of Ohio told me recently that within the last year two ministers have failed to appear for broadcasting after they had promised to do so! And some of these men consistently thrill audiences of from 100 to 350 in their own churches on Sunday morning.

Like the printing press, radio has a minimum discipline which must be met before it can be used effectively. First of all, ministers must discipline themselves in the direction of remembering that radio is a peculiar mass medium. It never gets to a mass; it always goes out to individuals. Don't visualize great crowds of people as you speak over the microphone. Picture, instead, a man washing his car, his auto radio full blast. Or picture a patient in a hospital, listening through a pillow speaker. Or a mother sewing on a button. That's your audience, and they rather enjoy being talked with and not at—just as you do when you listen to the radio.

So much for your opportunities to speak on the radio. The discipline which radio imposes goes much deeper, however. If we are to use to full advantage the public service time which is given to religious groups, we will have to discover programs that fit the peculiar requirements of radio.

When Robert Giffen, now of the Atlanta Council of Churches, was in Miami, he was deeply concerned about that city's suicide rate. In an inspired moment, he decided that a minister could give better counsel than a disc jockey. He went to WIOD in Miami and outlined his idea. He said he would like to have a telephone and a microphone. He would invite people to call "The Pastor's Study" and discuss anything that might be troubling them. The radio people were cool to the idea at first, but they started him off with ten minutes a week. That later was extended to fifty-five minutes six nights a week. Now the idea has spread to several other cities. Giffen has a deep understanding of the peculiarities of radio.

A station manager in a small city in Ohio said to a group of us recently, "If a minister would walk in here tomorrow and say that he had an idea for a program, I would drop dead." That manager represents the willingness of most radio station personnel to cooperate with those who are willing to discipline

AUTHOR IN RADIO WORKSHOP
(Mr. Whitehouse is fourth from left)

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*Minister, Broadway Methodist Church, Cleveland, Ohio.

themselves for the religious use of radio.

An outstanding example of discipline for radio's sake has recently occurred in Cleveland and is illustrative. A program manager, a member of our radio committee, said that our daily meditation program could be strengthened if we had one man on all the time. We put Wilbur Goist** on as "Pastor Paul" on November 19, 1950. He has been on ever since—five days a week. To make this possible, three other pastors supply him with a week's material each. This kind of selfless devotion is quite in line with the discipline of radio.

Another pastor always offers mimeographed copies of sermons to listeners when he preaches on the radio. It has been noted that station personnel respond favorably to this evidence of concern on the minister's part.

Minimum Radio Requirements

I will have to concede that not every pastor can or wants to specialize in the use of radio or television. Some men are limited by lack of experience in the field, others by a poor voice. It does seem to me, however, that every pastor should have a basic interest and sympathy. To secure this, I would recommend the reading of *Religious Radio* by Everett Parker, Ross Snyder, and Elinor Inman.† This is both a practical book and one that deals with the philosophy behind religious broadcasting.

Two other books which would be invaluable to the casual broadcaster are *How to Speak the Written Word* by Nedra Newkirk Lamar‡ and *How to Test Readability* by Rudolph Fleisch.† These two book titles lead me to suggest that any effort put into the training of yourself for radio will be of value to you in the pulpit.

There is, it seems to me, a carry-over from radio to the local church in this matter of discipline. The pastor who has learned to build a radio program that brings an audience response is likely to use the same care and perseverance in building his church services. Every pastor is called on to remember that the congregation on Sunday morning has been made time-conscious and form-conscious by listening to the radio or watching television several hours a day. This is not to imply that the worship services should be "shows" in the ordinary sense, but there is a need for a disciplined kind of service which reflects adequate preparation, not only in the sermon but throughout the entire service.

While the term "audience response" may not be an acceptable substitute for "passion for souls," I am not convinced that they are entirely separate. Certainly a basic criticism of our church services is that nobody expects anything to happen. Discipline, such as that required for good religious radio, strengthens our expectations.

Ministers usually labor under the delusion that they have a captive audience in church. Of course, that is never true on radio or television. I am not sure that it is true in church. Sleeping seems to be a remarkably accurate facsimile of turning off the set. Just as dullness is the unforgivable sin on mass communications, so it is in the hour of worship.

The Need for a Concerted Approach

My limited experience in religious radio has taught me two very convincing lessons. The first is that this is one field in which ecumenicity is a must. Many radio and television people object to being approached by the pastor of a single church, asking for free time for broadcasting his sermonic gems. Often such a request is appended with these words, "Any time between 11:30 and 12 on Sunday."

There are over 325 Protestant churches in the range of our federation in Cleveland. For stations to accept commitments from them individually spells chaos for the station and ineffectiveness for the broadcaster. It opens the station manager up to attacks by every store-front or fringe church in town. Where there is a concerted approach, through the radio committee of the federation, Protestantism is in a position to claim its fair share of free radio time. The radio committee has the responsibility, guaranteed by the committee's desire to stay in business, of seeing to it that those who participate in radio programs are aware of the relationship between religious groups and radio stations. We have to work together in radio and television.

Then, too, the Protestant church needs a backlog of experience in the field of mass communications. Programs like "The Pastor's Study" come as inspirations to men who have had experience and training in the field of radio. Radio and television people have no hesitancy in calling on a committee whose members are familiar with the field.

The second convincing lesson is that we should maintain a solid front in the matter of buying or not buying radio and television time. It's a temptation to go down to the manager of a station and ask for a half hour of commercial time—and to pay for it. Thousands of hours of time are sold each week for "religious purposes." The manager of a Cleveland station told me recently that one of the great networks was actually developed on money secured from religious groups. Let us face the fact that this selling of time has resulted in producing a crop of "non-representative" broadcasts which give a sorry picture of the Christian church. Many uncritical listeners hear broadcasts by fringe groups and assume that such are representative of Protestant Christianity.

The Protestant church is called on to make broadcasting so appealing that listeners will not only listen, but will form healthier ideas as to the nature, purpose, and meaning of the church. The fact is that if the fringe groups had as much free radio time available as the Protestant church has, they would move heaven and earth to use it wisely. The use of sustaining time, supported by most radio stations, provides the church with an opportunity to use available money for good programming.

The Central Department of Broadcasting and Films of the National Council has consistently maintained the policy of using only free time. I am convinced that it is the wise approach for the council or federation as well as the local church.

Controversy and the Radio

Perhaps the subject of controversy is a primary consideration to be noted by the pastor who broadcasts. Henry Sloane Coffin's comment might be helpful: "No doubt evil lends itself more readily to dramatic speech than good, and criticism is easier than constructive teaching . . . but the preacher who is but little in the kingdom of heaven is greater than the most doughty assailant of sin." The minister is not as free to express his opinions about others on the radio as he is in his own pulpit. This fact constitutes a challenge and a problem.

Two years ago, a statement was issued from England which said that controversy was the life-blood of religious radio. That may be true, but the preacher-on-the-air in this country works under quite different conditions from his brother in England. Station owners in the United States are in a peculiar position. The maintenance of their license depends upon their operating their station in "the interest, convenience, and necessity" of the public. That is the rather vague standard by which the Federal Communications Commission operates. On the other hand, the station operates under the sufferance of its commercial accounts. A controversy established by religious groups may well lead to the cancellation of accounts, especially if there is a group of other stations waiting for the business. When the pastor con-

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**Minister, Rockport Methodist Church, Cleveland, Ohio.

†Harper & Brothers.

‡Fleming H. Revell Company.

Audio-Visual Worship Center

*by Clifford L. Merrill**

HERE at Centralville Methodist Church, Lowell, Massachusetts, we have worked out a Visual Worship Center which adapts itself to almost any situation.

What makes this somewhat out of the ordinary is its adaptation to the projection of visual materials from behind the worship center. This eliminates any distraction that may come from having projection equipment in the room and makes a service of worship much more effective.

Our center consists of a table, six feet long and two feet wide and 35 inches high, surmounted by an arch 34 inches wide and 38 inches high. Back of the table, on either side of the arch, is a maroon corduroy screen. With the table fitted with matching material, we have a very impressive center for our worship.

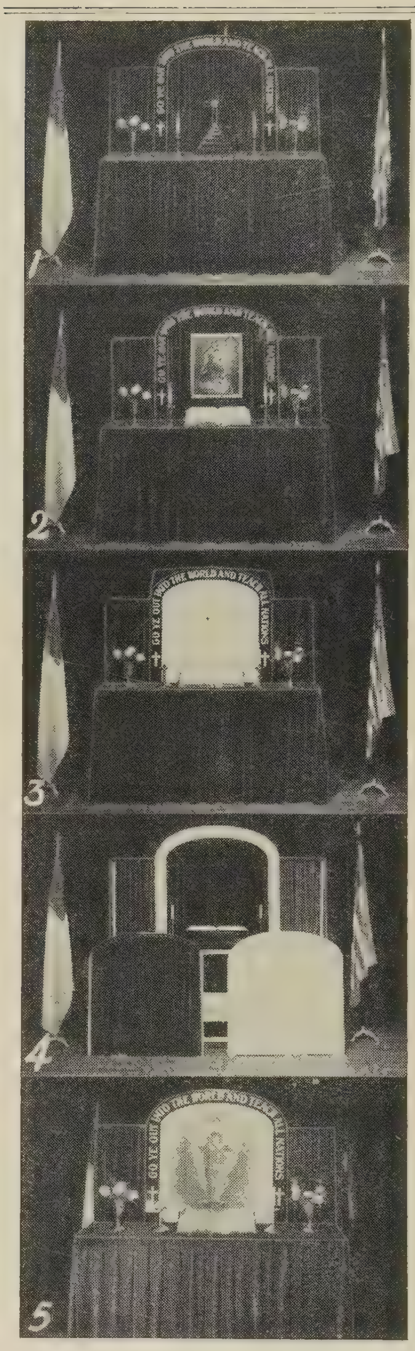
The arch is fitted with two removable backs, one of white silk and the other of corduroy. We use the corduroy back when we want to use the center without projected aids, as with just the cross and candlesticks, as in Figure 1, or with a picture, as in Figure 2.

When we place the white silk screen in the arch, as in Figure 3, we can then use it for projected visual aids. This we may use for projection from in front, if we desire, but we find the pictures projected from behind the screen very effective. When we project pictures from behind the worship center, we move the table about ten feet forward, as in Figure 4. Our children are very fond of the pictures we use in this way, especially those by Warner Sallman. The movement of air in the room makes the silk screen move slightly, which gives the pictures an almost lifelike appearance. Of course an opaque projector, using any colored picture or drawing, can also be used in this way. This invites the participation of the children in the preparation of their own materials for use in the worship center. Figure 5 shows the worship center as seen from the rear, with silk and corduroy screens removed from the arch.

The cost of the visual worship center was forty-two dollars. Ten yards of corduroy was fifteen dollars. Lumber (ponderosa and No. 3 pine), fifteen dollars. Twenty-two karat gold leaf lettering for the arch, twelve dollars.

Since the beginning of our visual aids program in the fall of 1947, it has been self-sustaining. The collection of papers and rags and a church school supper once a year have paid for equipment now valued at $1,800.

The beauty of the worship center has made of our vestry a sanctuary. Jesus has come close to us. His love and friendship seems everywhere, which perhaps was his plan when he gave us the idea for his worship center.



Here is an application of visual aids which may be installed in any church

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*Of the Sunday School of the Centralville Methodist Church, Lowell, Massachusetts.

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siders that he is using facilities which may be worth a million dollars and that unwise use of those facilities may jeopardize the station owner's situation, he is likely to be at least thoughtful.

Paul Blanshard's experience in Fort Wayne, Indiana, recently points up the fact that freedom of the air is a very difficult thing to maintain. The Roman Catholic Church is sensitive to criticism, and is not averse to using its efficient organization to make that criticism vocal. To counter this bias, the Protestant Church needs men whose familiarity with the field of radio and television will make its members aware of the condition of our freedom.

On the other hand, the Protestant Church has an obligation to see that diverse points of view have their fair chance to be heard.

Controversial subjects can be handled on the radio or on television, but certain conditions must be met. First, we must have the facts. There are sensationalists in the pulpit who occasionally vent their spleen without benefit of facts. This is not an acceptable attention-getting device on radio or TV. If you are not sure of facts, do not use them on the radio or on television! Second, the facts must be presented without rancor. The tone of voice may do more to get a broadcaster in hot water than the facts themselves. The best safeguard is to present the facts on both sides, calmly, dispassionately, and then to state your choice on the basis of the facts.

This is not the whole answer, to be sure. The confidence of station personnel is built up over a period of years by those who are devoted to religious broadcasting. That confidence can be shattered by one irresponsible person who, through lack of adequate preparation, resorts to diatribe on the air.

Radio Requires Faith

There is probably a certain glamour about broadcasting, but there is another side to it, too. The broadcaster spends immense amounts of time in preparation. He gets to the studio and as he talks the chromium-plated microphone makes no response to his entreaties. In a few moments the broadcast is over. He may get a letter now and again, but most of the time he gets no response. That is where faith is a necessity. To believe, not only that he has met the rigid requirements of the discipline which radio imposes on the broadcaster, but also that the message of Jesus

Christ has been delivered—that takes faith! Faith, as you know, is the evidence of things not seen.

The greatest aid to broadcasting which the Protestant Church has is the Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America. With devotion and skill, members of the staff of the commission perform varied services for the church. For instance, several series of recordings of professional quality, including the most recent "Let There Be Light" series, are available to radio stations through local radio committees, at very nominal cost. Many of them are free. The minister can perform a great service by becoming an expediter in his own town for the airing of these programs. The commission, located at 220 Fifth Avenue, will welcome your help in this way.

The commission is also responsible for network programs which may come to your city, including Dr. Ralph Sockman, Dr. Norman Vincent Peale, and others.

A primary task of the commission is in the education of ministers and laymen in the use of radio and television. During a month-long workshop in Philadelphia in 1950, my sights were lifted sharply. The workshop is a rare opportunity to share experiences with those who are active in the field. For instance, I met the Pikes in Philadelphia. They conduct a Sunday school for youngsters in the northern parts of Canada, providing the only contact with the church which the youngsters have. We lived for a month with a missionary couple who were soon on their way to Mexico to manage a Protestant radio station. My own broadcasting attempts were criticized by that group of fifty who knew no pity—except the pity that comes from remembering that your turn is coming. The workshop this year will be at Butler University, Indianapolis, Indiana, in August.

Indications are now that with new television channels being opened, there will be increasing opportunities for religious programming. The radio industry talks about more local color in the broadcast day. There are opportunities in increasing numbers if the Protestant Church wants to take advantage of them. My experience is that most program managers are willing to listen to a program idea, and if it is good radio, they will buy it. They are sensitive to the demands of the Federal Communications Commission with respect to public service time. You are helping to solve that problem for them when you provide good radio programs.

Every station has about 800 spot announcements to fill with material through the broadcast week. If we approach the opportunity with intelligence, some of those could be used to encourage people to attend church.

Almost every station has an interviewer who is open to suggestions for interviews. Recently, I arranged for a new minister and his wife to be interviewed on a woman's program. That program, which has an established audience, made it possible for us to present the minister as a friendly, intelligent, well-trained individual. Is it not possible that many listeners may have had a barrier removed by that broadcast?

Established broadcasts provide the religious broadcaster with a ready-made audience plus an opportunity to get his message across casually. Some of the best sermons I have ever heard were not on religious programs, but on "Welcome, Traveler"—revealed casually as people told their stories to Tommy Bartlett.

It is increasingly difficult for me to write radio and television off as "inventions of the devil" or as playthings. The wonder of it—how the sound of a voice or the harmonies of music can be projected through the air—makes me sure that God is giving us this gift to be used for his glory. Just how that can best be done remains a matter of adventurous experiment and faithful devotion. Certainly, the use of radio or television is an opportunity which no minister of Jesus Christ should take lightly.

Care Needed in Drawing Endowment Papers

by *Arthur L. H. Street*

AN interesting case decided by a federal court serves as a warning that a loosely drawn document under which a church society becomes a potential beneficiary of an endowment can involve a lot of litigation expense plus the risk of losing benefits.

In this case—Church of Jesus Christ of Latter Day Saints v. Scarborough, 189 Fed. 2d 800—one Holt had deposited $7,000 with the Church, on conditions not disclosed in the report of the case. At his death, in Louisiana, his widow and the Church undertook to provide for disposal of the fund, by agreement. Resolving loosely and inconsistently worded provisions of the will, the United States Court of Appeals, Tenth Circuit, interpreted the contract as intending that the church should retain the $7,000, pay the widow back interest at 4%, and future interest at 5% annually. (The contract was made in 1929.) At her death the $7,000 was to become the property of the Church. Before she died interest payments to her aggregated $7,805.

When the widow's administrator sued to compel payment of the fund to the estate, a United States District judge decided that the contract was in effect a will, or the transaction amounted to a gift, and, as such, under the laws of Louisiana was invalid. But, on the Church's appeal the decision was reversed by the Court of Appeals which ordered the rendition of judgment in its favor. The higher court said:

"The fact that testamentary verbiage or terms indicating a gift were not used would not prevent the instrument from becoming a binding contract if the parties so intended. * * * We think * * * the terms were used to emphasize the intention of the parties that the fund was to become the property of the Church if it made the required payments. It is true that title to the fund remained to Mrs. Holt but clearly this was to protect her in case of default in interest payments. All the essential elements of a contract being present, it is binding upon the parties, even though the passing of title to the deposit was postponed until death."

CHURCH CONSTRUCTION PROJECTS EXCEED OTHERS

Washington, D. C.—The 638 church construction projects authorized for the second quarter of 1952 exceed all other types of construction approved under government controls, the National Production Authority announced here.

The projects winning approval will cost an estimated $142,842,000, the NPA said. A total of seventy-three of the projects, costing $26,431,000, were already under way when the quarter opened April 1. The remaining 565 buildings, estimated to cost $116,410,000 are brand new projects.

An additional thirty-six "miscellaneous" religious construction projects have been authorized for this year, the NPA said, to cost an estimated $7,132,000. Ten of these were under way as of April 1. The remaining twenty-six are to get started before July 1.—RNS

In every church there are scenes like this. Yet many of your own members do not know of them. Films bring the story to the entire congregation.

THIS ARTICLE TELLS YOU HOW

Films Just for You

by *Harry W. Campbell**

WITHIN the past few years the use of audio-visual teaching materials by church schools has been more than justified by the effectiveness and interest getting attraction which is inherent in films. We know now by experience that the film, teaching as it does through the eye, is one of the best of all educational media. Now and then a wail goes up from some harassed superintendent or pastor who has a peculiarly local problem to present to his people. Or perhaps it is the work of a class or organization within the church which has been especially good, and which the school wishes to demonstrate to the rest of the classes. More than one teacher has wished for a means of presenting the local problem of lack of space or teaching facilities to the entire congregation, most of whom seldom see the children's classes in action. Now and then a forward-looking church school undertakes to produce its own slides or filmstrips. If the work of making the photographs and preparing the projection prints is done by a professional photographer, the cost of the average 20- to 40-scene filmstrip can easily amount to from $200 to $350 if color film is used. For less than that sum any church may secure permanent equipment for making its pictures.

It is quite within the capacity of even the smallest church to prepare its own film given sufficient interest, adequate planning and a little fascinating labor.

In any educational project, whether it be the teaching of a single session of the Sunday school or the production of an elaborate curriculum, there is one fundamental starting point. This is the thoughtful and concise statement of one's objective. What is the lesson to be taught, the need to be presented, the purpose of the teaching? It should go without saying that unless one knows exactly where one is going, the work of getting somewhere is apt to be a fuzzy, indistinct business. The first labor, then, in preparing a film for use in the local church must be the thoughtful consideration of the objective.

With the teaching aim clearly in mind the next step is to outline in rather broad strokes the methods of presenting the objective. For example, if a film is to be made for the purpose of showing the adults of the church the congested condition of a Sunday school which is attempting to work without sufficient space, the objective is clear at once. It is next in order to consider method. The classes must be observed and pictured in action and under such conditions that the congestion and its hampering effect upon the work of the school is clearly apparent.

The next step in the process is to prepare a dummy script—an outline of the pictures which ought to be taken. Included in such a script there may be notes suggesting the camera angle which will most effectively show class confusion and space handicaps. As the dummy script grows the order in which pictures ought to be taken will begin to appear. There will be little Johnny, arriving expectantly at the door of the church. The next logical opening scene may well be Johnny, confused at finding no place to hang his hat and coat, followed by a picture of a haphazard pile of garments cluttering up a corner of a small classroom. Logical progression would lead to scenes of opening exercises of a Sunday school department crowded into a too-small room. Then we might move to scenes of individual classes beginning their work in close proximity to other classes. At this point Johnny might appear again, watching the feet of boys and girls on the other side of a curtain while the teacher vainly tries to capture his attention.

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*Minister, Culver Methodist Church, Culver, Indiana.

The local situation and teaching objective will determine what ought to find its way into the script. But this much needs to be said emphatically: the preparation of the outline script must consume plenty of time. It should be gone over again and again by teachers, by the board of education, by the pastor and the church school superintendent. Not even the first picture ought to be made until the whole script has been outlined and everyone concerned is satisfied that the suggested scenes represent the best and most complete way of filming the objective.

The actual filming of the scenes presents to many people the most baffling problem of all, yet it is the mechanical task of taking the pictures which, with a little practice and confidence, is the most fascinating and enjoyable work in making a film. The equipment needed to produce filmstrips or sets of slides is not prohibitive in cost, nor is it complicated or unobtainable.

Selecting the Camera

The 35mm camera is a "natural" for such work. Larger cameras may, of course, be used, but their use presents the expensive necessity of having a professional studio make reduced-sized positive prints for projection. The 35mm camera avoids this difficulty by using the very size of film which is standard in 2x2 inch slides and standard filmstrips. There are literally hundreds of 35mm cameras on the market today, and they range all the way from plastic boxes with cheap lenses selling for a few dollars to complex mechanisms with all sorts of optical refinements, costing literally hundreds of dollars. Somewhere in between these two extremes is the camera which will serve best in making pictures for use in your church. Such a camera ought to have these refinements: a focusing lens, capable of making pictures of objects three feet or less from the camera; adjustable lens openings (called "f-stops" by the trade) ranging from f3.5 or 4.5 to at least f12.; a wide variety of shutter speeds from about 1/10th second to 1/100th second, and including a time exposure lock. In addition the camera ought to have a lens of as wide an optical angle as possible. This last is a most important consideration. Everyone has had the experience of photographing a family group with the ordinary snapshot camera. Almost invariably the family is too large for the camera, so the unhappy photographer keeps backing up until he finds the whole crowd centered in his viewfinder. Comes the "click" and when the finished print gets back from the drug store everybody is dismayed to find out that the photographer backed up so far as to make the individual faces too small to be distinguishable. A wide-angle lens is just what the name implies—it photographs a wide angle of view, covering a considerable scope of the scene which is quite close to the lens. In making pictures in classrooms, the wide angle of view is indispensable if we are to get any but the most limited width into a single picture.

One additional feature is essential. The camera must be equipped with some fool-proof means of using flash-bulbs or electronic flashlight. It will have some form of synchronized flash attachment.

I have used a number of 35mm cameras over several years. For my own work in making filmstrips I prefer the Bolsey, model B-2. This is an American camera, small and light, possessing all the necessary refinements. Of course, any good camera can be made to produce excellent pictures.

Indoor pictures require light. Time exposures are an impossible solution to the lighting question. Little Johnny just will move and spoil the picture. We could use floodlights, were it not for some very serious handicaps. They are bulky; they must be properly placed, and their legs and wires are a serious tripping hazard. The efficient little "flash-gun" which fires when the camera shutter is tripped is the handiest and most logical answer. These guns may use flash-bulbs, costing several cents each and usable only once, or they may employ the more modern electronic flash mechanism which employs a bulb which will fire over and over again. Either type of lighting produces an intense flash of light of short duration, synchronized with the shutter of the camera. The electronic light is softer, avoiding the harsh shadows of the usual flashlight picture. Such units may be bought for from $50.00 upwards or they may be rented from some camera stores.

The beginner may be wise to be content with black and white pictures at the start. A glance at any ordinary photo negative will reveal that the colors are reversed, and therefore the negative cannot be projected on a screen without weird results. There is a film available called "Direct Positive" film which, when properly developed by a film laboratory, produces a positive black and white transparency suitable for projection. Such film cannot be developed by any but a film technician familiar with its use. It also has the disadvantage of being difficult to copy, should an extra copy of the filmstrip ever be needed. The most all-round satisfactory way of making a filmstrip or slide series is to use ordinary black and white film, having a positive print made from the developed negative. Film laboratories will make such a positive at a cost of five or ten cents a "frame" or picture. Then, if another copy of the filmstrip is needed, it is a simple matter to have another positive made from the negative which will have been carefully filed away.

Sooner or later the aspiring photo maker will want to use color film. Such film, even in the 35mm size, is expensive, costing about seventeen cents per finished picture. Some reduction in cost can be had by using re-loaded film cartridges obtainable at most large camera supply houses. Because of its high cost, color film should not be used until the photographer is well acquainted with his equipment. Spoiled shots cost money. Before buying color film, ask your dealer what type you should use with the particular flash equipment which you have.

One word of warning: if it is a filmstrip which you are producing, be sure to hold the camera in the position which will put the length of the film in a vertical position. With most 35mm cameras this means that the camera will be held, for every shot, turned at right angles to its usual position. And be sure and hold the camera with the same end upwards each time, or you may be startled to find an upside-down Sunday-school teacher in the middle of your film.

Equipment Needed

The equipment needed to make a church school film may be found in the hands of some "shutter-bug" in your congregation. Such a camera fan is often eager to do all the filming necessary to produce the film, and he may have some excellent ideas as to how your objective can best be reached through pictures. If it is desired to buy the equipment, remember that such precision tools are a long-term investment, good for many years of hard use and with a minimum of maintenance costs provided sensible care is given. Camera, flash-bulb equipment and a roll of film as a starter will cost probably $75.00. If electronic flash is used, the flash equipment and camera will cost about $125.00. Equipment, plus planning, plus imagination, and you're in the business of putting your church into its own visual aid materials.

There is no magic rule for turning out good pictures. Follow carefully the manufacturer's instructions for your equipment. Plan well before you press the shutter. Where children are involved, try never to use posed pictures, but to get the unposed, spontaneous pictures which have children at their best. And take pictures, take lots of pictures, until the handling of the camera and light unit become almost automatic.

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PERSONAL HOBBY BECOMES ASSET

An Invitation to Color Photography

by Porter French *

WHAT minister has not well-nigh wrung his hands in his desire to bring home to his congregation the warm personality of some magnetic Christian leader whom he has heard speak at a meeting, only to feel frustrated at his inability to communicate it to them? Or what one of us has not wished for some special power to open the eyes of his people to the realities of life in his own community? What church does not need to help its most active members to see intelligently the activities in which they participate and the church program as a whole?

This article is a suggestion for a partial answer. We will never solve fully the problem of communication in religious activity and experience. We are up against what Isaiah spoke of when he said that the people "shut their eyes that they will not see." No device can accomplish the communication itself. That, in the last analysis, is dependent on the attitude of the one who sees or hears. But we do want to perfect every technique to make our communication as effective as we can.

The suggestion for the partial answer lies in the use of 35 millimeter color photography. I have followed this branch of an ever-popular hobby for ten years, and in the last four or five have applied it to church activities as a medium of interpretation. I commend it to you as a fruitful instrument of what is, in the last analysis, Christian evangelism.

Such photography is a fruitful means of keeping people informed. Keeping people informed is a constant problem. The usual method is to ask our people to read. But this channel of information needs to be supplemented by other media. Indeed, much of what our people need to know lies right at their own threshold, waiting only to be seen.

Here is a church that was going through the throes of a change of location and a re-building program. There was the usual problem of deciding on the new location, and the substantial "old guard" who were very sure that a new church in the new location could not be successful. A vacation church school was held in the public school building next to the new site for three successive years, with pictures taken each year of the activities. Then, when the opportunity offered, a series of pictures was presented showing the successively larger student body year by year, the well-prepared activities, the happy pupils. The pictures spoke for themselves. There was a ministry for the church in the new location.

A Photographic Record

While we are on the subject of building programs, let it be said that any such plans should include the keeping of a photographic record. Meetings where charts and graphs are being discussed, congregational discussions, where far-reaching decisions are made, odd moments, when persons are engaged in conversation on some important idea—all are important not merely from the point of view of the keeping of a record of events, but also from the point of view of interpretation. Such a visual record may help people to see that what they thought was their darkest hour proved to be the time of their deliverance.

Summer conferences are another area in which people need to be kept informed. Large corporations have the principle in their public relations program which they call "keeping the customer sold." We need to remember that those who are most active in our churches need to be "kept sold" on what we are doing.

The parents cannot go to the conferences with their teen-age children, and only with difficulty will they obtain from their offspring any coherent account of what really went on during that week! If the minister goes along as a counsellor, he has an unequalled opportunity to obtain a photographic record.

Then, the following spring, when he is enlisting parents and young people for summer conference, out come the pictures of last year. Young people who have attended tell of what they were doing. Other young people who want to attend, accompanied by their parents who are not yet sold on the idea, see the actual record of what went on. They catch the spirit of the experience and arrange their own summer schedule and their own bank account so that their teen-ager can join the group this time.

This use of color pictures as a means of keeping people informed merges into their use as a medium of the interpretation of on-going activities. We all tend to get too close to our situation to be able to see it adequately. Pictures projected on a screen and discussed help people to see themselves in the midst of their situation and get a proper perspective on themselves and their problems.

The church that I am now serving is in the rooming-house area of a major city. Such churches seem to have the largest proportion of urgent problems! Most of the problems can be traced to the need of the people to understand the strong social forces that are pressing upon and changing the church that they serve, and their own lives as well.

The Urban Community

At the moment I am accumulating a capital of pictures on the general subject of the church and the urban community. Some of these have been taken from the observatory tower of a tall building overlooking the city. There one can see the lake steamers, the rail lines, the steel mills, the slum clearance projects, the people moving about on the streets far below. From this perspective people can see that the city is not a collection of buildings or even of people, but an organism that lives and grows and digests and creates an environment of its own. Here is a sign beside the street: "NO STOPPING." This, projected on the screen, is a symbol of the pressures of the city, what it does to persons, how it moves them about, how it subtly conditions their thinking, assumptions and standards of value. Or here is a "FOR SALE" sign on a house which has recently been reconditioned inside and out and sold for a profit. Here is mobility again, but this time mobility on the vertical plane. The man who is the railroad switchman has a son who is now an accountant and has moved to a better residential area. The patterns of social pressure make fruitful means of discussion by church leaders, who are often weary and bordering on discouragement.

Or here is the question of the transition from the rural to the urban pat-

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*Minister, First Congregational Church, Cleveland, Ohio.

tern of living. I have in my possession a picture of a small wooden church on the edge of the city, behind which is rising the new red brick church, complete with white columns and tall spire. The church that was once rural has been engulfed by the expansion of the city. That picture could not be duplicated now. The old church has been torn down and only the new church remains. But that church has tensions in it between those who knew the church when it was a rural parish and the new, non-rural people who have taken it over in recent years. These two buildings, standing side by side, are a symbol of the church's background, its relationship to its community, and the currents of life now pulsing within it.

This interpretive function of projected still pictures is present also in its selective nature. I think that it is for this reason that I have never gotten thrilled about taking motion pictures of activities. They seem to me to include too much. The still picture that is a picture at all is, by its nature, selective. A picture always tells a story; otherwise it is just a snapshot and outside the realm of this discussion. That means then that a picture is composed. It has certain lines that lead to a certain point. Certain elements in it are emphasized and others are toned down. As one looks at it, he will, hopefully, be able to grasp the message that the one who made the picture wanted to communicate.

Much planning must therefore go into the making of a picture. I have waited for two years to get the right picture of a corn field at harvest time with a red barn in the background and clouds in the sky! Unless the lines in the picture are right, they will not tell the story for you. The same is true for pictures of church activities. Considerable planning will go into the picture that appears to be taken casually. The photographer has had his picture in mind for a long time. Then when it comes, he sees it and is ready.

This concept of photography accounts for the fact that I almost never take posed pictures. It is the fluid, casual moment that reveals life as it is. Here is a group of early adolescents sitting around a table, engaged in making ground-glass slides for use in a church project. One of them is a youngster who would never give one the impression of having a serious idea in her head, and who might even be considered to be a borderline behaviour problem. But see her relaxed face as the camera caught it when she was absorbed in making that ground-glass slide. Catch some drawings or other material in the background of the same picture, and you have a whole story in one picture

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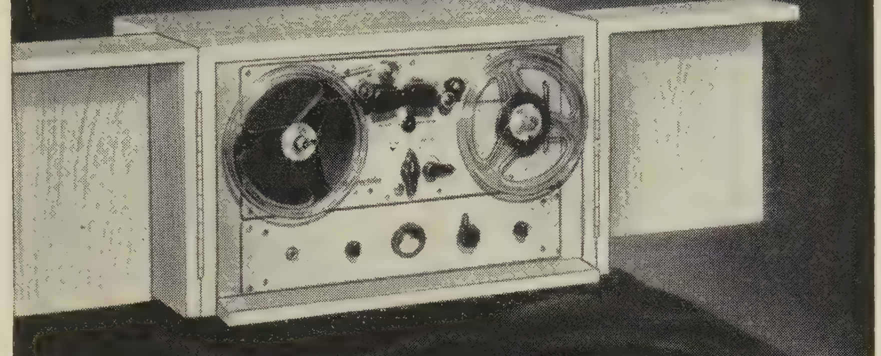

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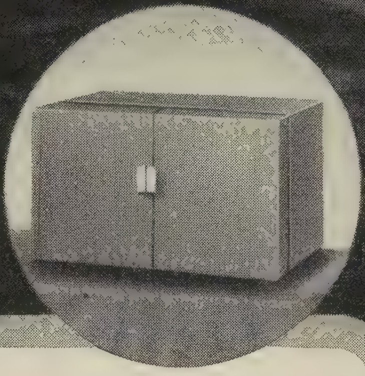

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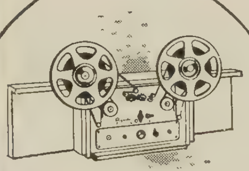

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which could be the basis of one entire discussion, or even a program of worship.

At the moment of writing, I have just taken two photographs of the outside wall of our church, one from a distance of some twenty feet and the other a close-up. The latter shows clearly some cracks that are beginning to appear between the stones, and point to the necessity of repair. The trustees know these things. They see them every day. But a picture will help, by selection, to sharpen and dramatize the problem and help them to be moved to action. The solution of much of our problems lies in narrowing down what the problem is and putting it within limits which help us to see it clearly and relate ourselves to it. A projected color picture will do this for us.

Finally, this use of photography in the church program enables the minister to do his own job of creative thinking. It is not really the camera that takes a picture, nor even the finger that releases the shutter. It is the whole photographer who takes the picture. It is really amazing how the picture, with its detail, composition, light and shadow, and subject matter, will reveal the life and thought that lies behind it. Since one has to see a picture before he takes it, and much planning must go into the seeing of a picture, it follows that the one who sees the most in the picture will be the photographer. We all will testify to the fact that we are best prepared for our preaching if we write out our sermons word for word. This is due in part to the fact that we think through the medium of words, but it is also due to the fact that when we see what we have written, we are able to think about it coherently.

The same process is true of color photography. Figure out in advance what picture to take; climb the stairs or walk down the street, or lie in wait or watch a game, or climb a mountain in order to take the picture. Then, at the moment of the click of the shutter the total personality of the photographer goes into action and he becomes completely identified with this experience. This accounts for the strange attitudes of possessiveness that the photographer will show toward a picture that he has created. Back of one such picture lies a whole background of thinking and waiting and sharing.

Then, as that picture is projected on the screen, and the photographer discusses it with others, he sees things in it he might not have seen before. He has a creative basis for evaluating the on-going program of the church which he serves, and he has a record not only of the church's development, but of his own insights as well.

Cost of This Hobby

What about the cost of such a hobby? Yes, it costs, but the total satisfactions are worth it. As to facts and figures: a 35 millimeter camera can be purchased second-hand for less than $50. Take a look at the photography magazines on any news stand. A projector can be had for somewhat less. A screen, for from $10 to $15. But just about any church will purchase projector and screen if they do not already have them. All they need is photographer and camera. And they also need additional visual aid materials, for one of the major problems in such materials is the finding of slides and film strips that serve the purpose at hand.

Color film is not inexpensive, each negative costing about eighteen cents. If you use a flash bulb with it, that increases the cost of each picture to about thirty-five cents. But, assuming that you take a picture and not a snapshot, when you compare the cost of ordinary black and white photography and consider what you get for your money, color slides make a good investment.

Furthermore, there are opportunities to get back again the money you have invested in your equipment. Various groups are looking for "different" programs, and one who has material at hand which contains the live subject matter of the community in which the people live, will be in demand, and he can request a small honorarium.

But in the end it is just a question of whether you want to spend the energy and time to make use of color photography as an instrument of your evangelism. If you are a vital Christian, you are going to give your energy to some special area, and that area of activity is going to be a focal point for your understanding and growth. I invite you to try the medium of the thirty-five millimeter projected color picture. It will open your eyes.

Ministerial Oddities

Collected by Thomas H. Warner

A political speaker began his address by saying, "I'm pleased to see such a dense crowd here tonight." A voice from the audience responded, "Don't be too pleased. We ain't all dense." Preachers should remember that.

* * *

Fromentin, the French painter, gave this definition of painting, "Painting is the art of expressing the invisible by means of the visible." That is also the art of preaching.

John Bunyan was a preacher of sincerity and simplicity. But there was another feature, his sermons were descriptive. They were also dramatic. Faithful, Hope and Evangelist had their places in these descriptive sermons. His preaching attracted both small groups in Bedfordshire and large crowds in London.

* * *

Edward Irving, a great London preacher, found his way to an atheist's heart by knowing something about leather. The man was a shoemaker. He kept sullenly at work till Irving asked him if he had heard of a recent invention for making double soles by machinery. They conversed for some time on this subject. Finally the cobbler threw down his last and said, "Ah, you're a decent kind of fellow. Do you preach?"

* * *

According to Froude, Cardinal John H. Newman was a practical preacher. He wrote: "No one who ever heard his sermons can ever forget them. They were seldom directly theological. We had theology enough and to spare from the select preachers before the University.

"Newman, taking some Scripture character for a text, spoke to us about ourselves, our temptations, our experiences. His illustrations were inexhaustible. He seemed to be addressing the most secret consciousness of each of us, as the eyes of a portrait appear to look at every person in a room. He never exaggerated, he was never unreal."

* * *

Ralph Waldo Emerson lectured in Cleveland in 1853. The newspapers gave different reports. One contained an editorial saying that carpet-bagging lecturers, with a few sheets of foolscap could travel through the country reading the same thing over and over.

The *Morning Daily True Democrat* said that the chance of hearing such a man seldom was offered, and that his lecture was a beautiful one. Emerson was persuaded to stay over two days and deliver another address.

* * *

Writing of Charles Haddon Spurgeon, Professor Everett said: "He showed me the small manuscript book in which he wrote his morning sermons, in a plain round hand. His evening sermons being less carefully prepared. He read me one of the sermons as thus written. It did not consist of notes and jottings, but was complete in itself, and occupied about a quarter of an hour in the reading. I estimated that it must have been amplified about threefold in actual delivery. He told me that he could always

(Turn to page 26)

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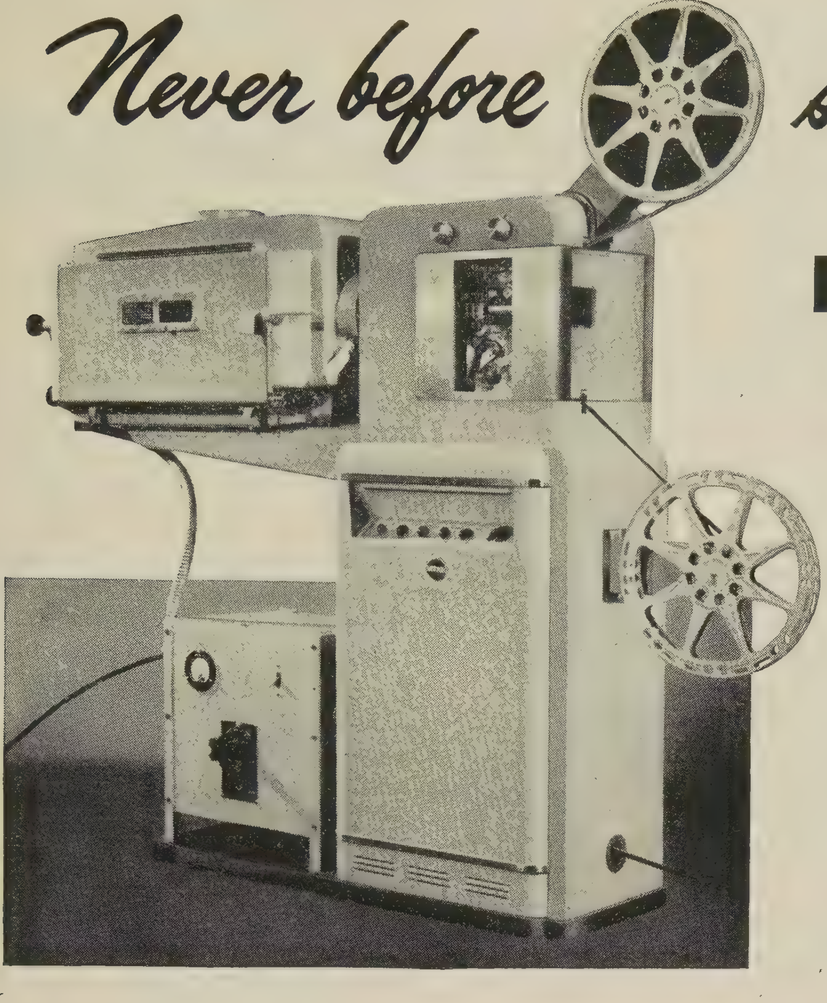

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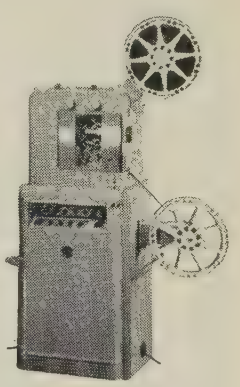

MOTION PICTURES

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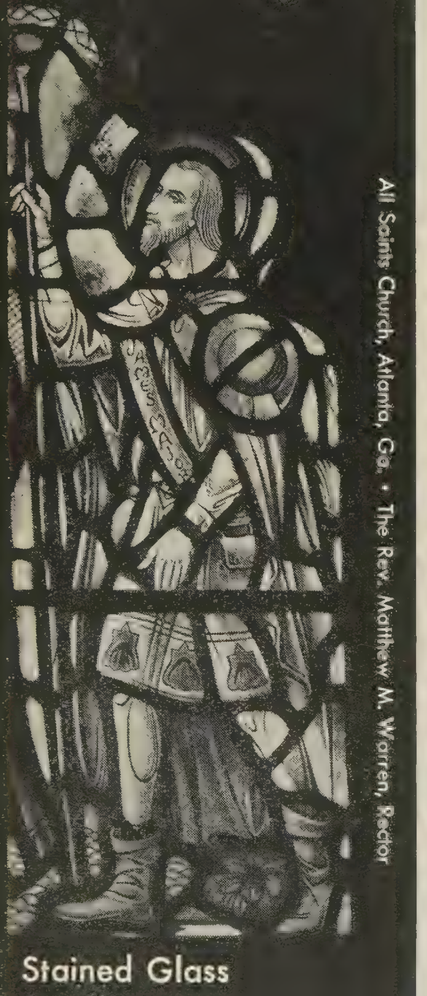

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A VALUABLE TOOL IN TEACHING

The Recorder in the Church School

by Ruth W. Willmott*

A GRADE five class was memorizing Psalm 100. They knew that for the dedication of a new Temple in Jerusalem the people wanted a new song to express their happiness, and that one of the Hebrew poets wrote this psalm to show their joy and thanksgiving. The children had looked at pictures that showed worship at home and in other lands. Through discussion they had been helped to appreciate the psalmist's ideas. And they had arrived at the point where some pupils could say the entire psalm with assurance while others were stumbling over the first two verses, and falling completely on the third. Then the teacher planned, "The time has come to make some recordings."

The boys and girls were delighted when they saw the recorder on the teacher's table. Eager and curious, they gathered round it to discover how it worked. They discussed together the best way of proceeding.

Arthur said, "We need to practice first," and they felt it was all right for those who were unsure to use their Bibles in the practice period. Their teacher had put key words of the psalm on the blackboard, like this, "O praise ---- ------, all ---- --------," etc. for others who needed some help. She explained that they would need to listen to one another and keep together, like a choir.

Jean Ellen was appointed listener, to make helpful criticisms and suggestions. George and Susan, who were sure of the words, were chosen to lead the group. They practiced and their listener evaluated their work. When they hesitated at certain points they decided, "We'd better study it some more."

Their teacher said, "Take one minute to study where you are uncertain of the words." At the end of sixty seconds they tried again, several times, until they were reciting it perfectly and Jean Ellen gave her approval.

But facing the microphone and knowing their words were being recorded disconcerted them. Every class that records psalms has the same experience. In their anxiety to be perfect they faltered and they stumbled over familiar phrases. Then, tense and eager, they listened as their recording was played back.

Lloyd said, "We can do better than that," and they practiced some more before making another recording. After several periods of practice and three or four recordings, they nodded with satisfaction. They had done their best and they were content.

And their teacher was content. Had they not spent a half hour in drill, enjoying every minute of it? Had they themselves not demanded more study? Did not even the slowest memorizers in the class know the entire psalm now? Were they not asking, "When can we do it again? Can we learn something else?" Were there not evidences of a feeling of warm comradeship toward their teacher, who had made possible this experience?

Recently an extra dividend came through Kenneth. Possessed of a slow mind in the midst of alert, quick minds, he had never participated in the class work. But the recording gave him confidence. Through the drill he had learned what others learned and from that day onward his hand has been up in answer to questions and he has become a part of the group.

Frequently a psalm is divided with verses spoken by girls' voices, boys' voices, solo and unison. Individual children like to record a favorite psalm. The recording of one class is often taken to another class where children are memorizing the same passage and through listening to what others have done and comparing with their own work, the impression is deepened.

Thus the recorder sugar-coats the drill which is essential to complete memorization of Bible passages and leaves the children calling for more. It carries them happily over the period when slow memorizers say "I can't do it" and quick memorizers are impatient and getting into mischief. It gives incentive to the learning of psalms that express praise and faith in God.

Help Children Learn Hymns

In addition to its value in clinching memory work, the recorder helps children to learn new hymns. Necessity led to this discovery. Pupils in a rural weekday church school class were wholly unfamiliar with hymns, and how could we hold a worship service without hymns? In another town we taught children who were members of a junior choir which had an exceptionally fine leader. They cooperated in making recordings of the hymns to be used in the worship service. In the preparation for worship the following week, the hill-town boys and girls listened to the recordings, they hummed the tunes, and then they sang the words. In the time of worship, they could sing with pleasure and confidence, led by the voices of the choir.

---

*Mrs. Ruth W. Willmott, Director, Pioneer Valley Council for Weekday Religious Education, Northampton, Massachusetts.

The next idea was a natural outcome of this experience. Why not use the recorder to teach new hymns in the church school? A member of the church choir recorded the hymn which the children were to learn. The words of the song were written on the blackboard for them to follow as they listened to the recording. They looked at pictures which gave meaning to the words, they hummed with the singer and soon the song had become their own. Whether an adult made the recording or a group of children, it proved a fine way of increasing the pupils' repertory of hymns.

Boys and girls like to dramatize stories. Recorded dramatization holds no problem of properties and costumes. A group of juniors were studying the life of Joseph and they decided to make a radio play of the story. They dictated the parts to their leader—fortunately she knew shorthand, otherwise a stenographic assistant would have been helpful. Copies of their play were typed and they practiced reading it. By the time they had made a recording and listened to it with critical appreciation, Joseph's troubles as a member of a family group, his overcoming of his faults, and his later successes were as real as current happenings to them. The recording was later used in leadership training classes and in stimulating interest in informal dramatization in other junior groups.

A grade six class wanted to contribute to a department Christmas program. Meeting at their teacher's home, they planned a recording of radio interviews giving Christmas customs in many lands. They beamed with importance when their recording was played to the larger group. Their satisfaction in the experience created a fellowship and a spirit of teamwork that carried into other class enterprises. Their teacher could not have regular midwest meetings with her pupils but she welcomed an activity that would now and then bring them together. Sometimes the pupils' classbook had a simple dramatization which gave an occasion for a recording session, and these informal meetings gave her an insight into their backgrounds

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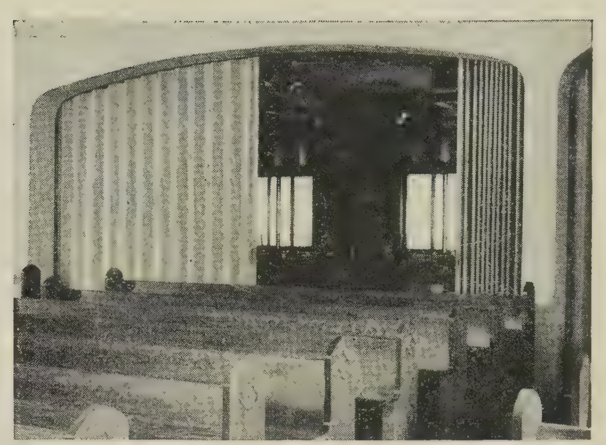
room



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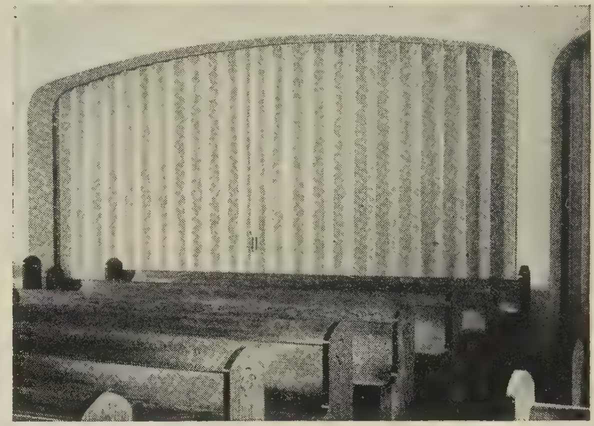

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and interests which helped in lesson planning.

A grade eight class studied and discussed the temptations of Jesus. They wrote case studies of comparable temptations which junior highs face today—making a selfish choice, taking the easy way out, or the way of compromise. These became the basis of a story which they recorded in a class period. Three pupils recorded the New Testament account of Jesus' temptations as a dramatic reading. They appointed their best reader as narrator and other pupils spoke for the characters in their own story of meeting temptations. Later other classes studying the same lessons profited by their recording.

Dedication of Bibles

The children of our area entered into a project of sacrificial giving to meet the need for Bibles in Germany and Japan. They felt that the dedication of their gifts should be a part of their Christmas worship service. Using the recorder, several towns shared in preparing the service. The children of one church recorded carols. In another town, Charles wrote a brief speech of dedication. Merrill composed a prayer, Diana wrote a poem and Dick sang a solo. Neither criticism nor suggestion from the teachers was necessary; they were their own severe critics. Each one listened with great seriousness to his own voice, detected weak points and tried again, correcting mispronounced words or giving new emphasis until the result was approved.

Children who have sacrificed in order to share deserve an expression of appreciation. To hear the voice of the person who knows where and how their money is put to work in needy places means immeasurably more than the reading of a letter acknowledging a check. And so for this service the secretary of the Bible Society, from his office a hundred miles away, recorded his acceptance and appreciation of the gifts of the children and this was spliced in as a part of the dedication service. A sense of unity in cooperating in an important enterprise was increased as boys and girls of many churches in turn joined with the carol singers and listened to the speakers by means of the recording.

Since this dedication service, the giving for Bibles has continued and when in May, 1951, the goal of a thousand dollars was reached, a radio broadcast recognized their achievement. Again the recorder proved its worth, for the participants in the program rehearsed their script before the microphone, listened to and evaluated their voices and enunciation, and gained assurance for the radio broadcast which followed.

Every now and then a church school lesson or the topic for the evening fellowship meeting brings the need for a resource person. The recorder can bring to boys and girls information which only an expert in his field can supply. For most persons, however busy, will take time for such helpful service, particularly when a recording can be made to suit their convenience. When a committee meets with the resource person to ask previously prepared questions, the recorded interview holds even greater interest and value. Thus if teachers and leaders are alert to use available resources, the wisdom of busy people—ministers, missionaries, denominational leaders, business men, other experts—can be brought to influence young lives.

VOICE RECORDING AIDS DRAMATIZATION

A few days ago an able teacher said to me, "My enthusiasm for teaching is at low ebb. When I started out eight years ago, I was challenged to find ways of teaching the Bible that would make it live for my pupils. Now I know the lesson materials, so there's little incentive for studying and I can't seem to get a freshness of approach. I'm stale. I don't get fun from teaching any more."

She is not unique in her problem. Perhaps she needs to experiment a bit with this new tool for teaching that will spice her class sessions and give new flavor to teaching plans that have become monotonous through use. With the wisdom of an experienced teacher, she will recognize that any aid to teaching must not be overworked, but must be used with judgment and discretion toward the goal of growth in the Christian way of life.

Ministerial Oddities

(From page 22)

say exactly what he intended, and in exactly the time which he intended."

* * *

On one occasion Spurgeon said they should see his Bible at home, marked all over with texts he had preached from, for he was then going on with the thirty-second volume of his sermons. He sometimes stumbled across a text which he found on reference he had preached from before. But that did not matter, as Holy Scripture was an inexhaustible well, and there was room for more than one sermon on the same text.

* * *

In the absence of John D. Rockefeller, Jr., his Bible class was taught by Rev. Addison Moore. He talked about Jacob's purchase of the birthright from Esau. "We should not blame him too much for what he did," said the teacher, "he merely took advantage of an opportunity presented by his brother's necessity, a practice which has always been used in the business world and is used today!"

* * *

A minister had been advocating a very literal interpretation of the Book of Revelation. When it came Dr. Sample's turn to express his opinion, he said: "Brethren, I am afraid of this literal theory when applied strictly. For instance, take the woman who sat upon the seven hills. Taken literally, this statement calls for a sitting capacity beyond all precedent."

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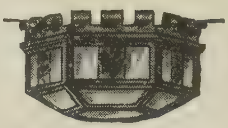
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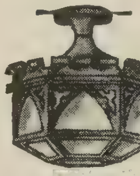
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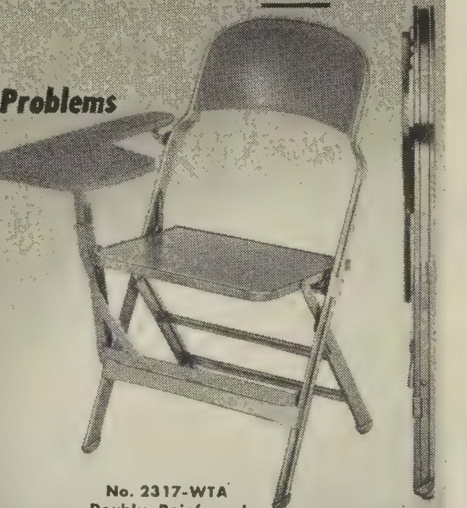
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Selected Short Sermons
by Earl Riney

Always in the training of youth we must have a policy effectively balanced between discipline and love.

* * *

In the life of every truly religious person there comes a time of realization that there is nothing left in the world but God and His grace, and that there is no place so precious as home.

* * *

It may be more romantic to be a man's first love but it is safer to be his last.

* * *

When a man meets a woman who convinces him that he is misunderstood and mistreated by others, that woman has more intelligence than the man.

* * *

Jesus refused to allow Mary his mother to interfere with the ministry to which God had appointed him.

* * *

The only people who throw their lives away are those who live them selfishly.

* * *

Great religious characters are almost without exception the production of Godly homes.

* * *

The spendthrift is only one variety of those who are intemperate with money.

* * *

In every age, youth needs to take care to avoid the wrong kind of companions.

* * *

As a rule, it is in early manhood and womanhood that people decide upon the permanent pathways which they will follow.

* * *

Children often look for guidance which the parents cannot give them, for in many homes a fearful cleavage has grown up between middle age and youth.

AS A MAN SOWETH

We must not hope to be mowers,
And to gather the ripe gold ears,
Unless we have first been sowers
And watered the furrows with tears.

It is not just as we take it,
This mystical world of ours,
Life's field will yield as we make it
A harvest of thorns or flowers.
—Goethe

FILM BOOKING RECORD FOR CHURCHES

How to Operate a Film Distributing Agency

*by Lewis J. Bolger**

THE rapid rise of audio-visual methods in churches, schools and similar institutions has brought along its own growing pains. Ten years ago the advantages of showing religious films were not as widely recognized and accepted; but today, audio-visual libraries have become increasingly numerous and their problems have increased in direct proportion.

When an increase of this type occurs, the usual procedure is, first, confusion followed closely by exasperation—with the end result the taking on of two or more employees to aid in handling the situation. The heart of the matter is all too often overlooked—the swelling of the records. As the bulk accumulates, control prances merrily out the window.

The Bureau of Audio-Visual Aids at the Evangelical and Reformed Church in Philadelphia is a film booking agency. The films are leased or rented to other local churches, and to schools, YMCA's and other groups of this nature. This service, started as purely local, has been expanded to cover most of Pennsylvania and parts of Ohio.

Besides handling films owned by the Philadelphia church, the audio-visual bureau is a branch library and booking agency for the Religious Film Association of New York. The motion picture films are 16mm, sound and silent, color and black and white. Also handled on a rental basis are Kodachrome slides, 35mm strip films, records, and combination film strips and transcriptions or records.

The control procedures they have developed are designed to meet their problems of handling, both as an individual church and as a distributing agency. Their control methods, then, are of interest to large churches or schools developing a library of their own—or for any institution desiring to have a film, transcription and phonograph record library for the benefit of surrounding communities.

The Controls Must Work

Because the Bureau of Audio-Visual Aids started with just a few films, their control wasn't difficult to maintain. But in 1947 they found that their agency had increased a substantial seventy-five per cent over 1945 and their vertical card file containing the booking records for their films was inadequate — and inaccurate.

This Philadelphia bureau's control consisted of a card for each copy of a film, and there were sometimes as many as six or seven cards clipped together, each card representing one copy. Two employees were in charge of the file and as more and more requests for bookings came in by phone and mail, they were soon swamped. With two people operating the "over-simplified" record, duplicate bookings and misfilings of the cards was an ever-present danger.

The nature of the card form itself was not adequate to control the movements of their films. Because it did not adequately cover the time element of the films' return from previous bookings, there were frequent minor skirmishes trying to find films booked for showing on specified dates but which had not yet been received in the library.

In peak seasons, such as Christmas and Easter, the load of bookings is very heavy. But there is a continual traffic of bookings from day to day, during which time the bureau's booking control must be absolute.

These Controls Do Work

When the director of the Bureau of Audio-Visual Aids, Oscar J. Rumpf, consulted the management control specialists of Remington Rand, all he asked for was control! He didn't care how he got it, he just knew he needed it desperately.

The control he received is a visible, expandable one covering a yearly record of each film's bookings, and another twelve-year record (by month and year) of the number of showings of each film per month and the income derived from its rental or lease.

The church's library control is maintained by a Kardex visible method consisting of three cards for each film. These cards are filed in cabinets equip-

(Turn to page 37)

---

*Sparta, New Jersey.

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- THE FIRST STEP
- WALKING WITH GOD

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- TALENTS
- UNTO THYSELF BE TRUE
- YESTERDAY, TODAY AND FOREVER

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PLANNING A BUILDING FUND CAMPAIGN

Professional Direction of the Campaign

by Bernard H. Lawson*

LAST year the National Council of Churches of Christ published a pamphlet† on the financing of church construction containing the following statement:

"There is much to be said in favor of having the financial program led by a specialist in this work which is so fraught with potential disaster not only in the financial history of the church but possibly irrecoverably in its spiritual life."

The wisdom of this statement is substantiated by the experience of innumerable churches in all sections of the country. Each year, more and more of them are turning to the professional fund-raising organization for advice and guidance in solving their financing problems.

Why? For two principal reasons. First, the likelihood of financial success is greatly enhanced and the amounts obtained invariably are much larger when the fund campaign is planned and directed by an organization with specialized knowledge and experience. Second, the spirit of the congregation — the general morale of the church and the "feeling" of individual members toward each other and toward their church—is rejuvenated and strengthened.

Certainly there can be no denying the fact that the professional fund-raising firm must provide valuable and proven services otherwise it could not stay in business. The very existence of such firms is evidence that an increasing number of churches have come to recognize their specialized services as essential and beneficial. For the most part these services are such as the average church could not provide for itself or could not provide with the same degree of efficiency, economy and assurance of success that is present when the campaign is under professional guidance.

The two major objections raised by some church leaders against employment of professional counsel are cost and fear of "high-pressure tactics." Neither objection has any foundation in fact, as far as the reputable fund-raising organization is concerned.

As to cost, every reputable fund-raising company provides its services on a fixed fee basis, never on a percentage of the campaign goal or of the amount pledged. In the experience of most churches, the entire cost of the campaign, including the fixed fee and expenses for clerical help, stationery, postage, literature and other campaign incidentals, seldom exceeds the interest for two years on the same amount of money had it been borrowed, instead of being obtained through a fund-raising campaign, and the money does not have to be repaid.

With an established firm, whose reputation is well known to many church leaders through its work for them, the fear of "high pressure tactics" is entirely groundless. As a matter of fact, just the opposite is true. It is the great dignity and "low pressure" methods with which the campaign is conducted that result in the improved morale of the congregation.

Why Professional Direction?

When a church consults a professional fund-raising organization regarding its financial problems, it is doing essentially the same thing that it does when it consults a legal firm about a legal matter. Or, to come closer to home, if it were planning to construct a new church building, it would consult a firm of architects. When the time came to build, it would consult a firm of general building contractors.

And the church would insist that the building contractor bring in specialists for specific jobs. It would want an electrical contractor to do the wiring and a plumbing contractor to do the plumbing. It would want them because they are specialists in their respective fields.

The benefits derived from consulting building specialists about the problems they are trained to handle are comparable in degree, if not in kind, to the many benefits available by consulting a professional fund-raising counsellor regarding church financing.

What are the benefits a church may expect to obtain when it takes advantage of the specialized services of a professional fund-raising organization?

Preliminary Consultation

First, it has available a consultation service which is entirely without cost or obligation and through which it can secure a wealth of detailed data pertinent to its particular problem. A representative of the firm visits the church to review with its leaders at first hand its needs and financial position.

Following the consultation, a written report is sent to the firm's home office where a research staff analyzes it. The research staff also makes an economic survey of the church's community. This survey, combined with the information in the analysis, indicates with a high degree of accuracy just what can or cannot be accomplished in a capital fund-raising campaign for that particular church.

These surveys and analyses, which also are made without charge or obligation, are important not only to the church considering the campaign but also to the fund-raising firm.

First, they enable the church leaders to determine in advance whether a campaign is feasible at this time or at any time, thus avoiding the danger of undertaking a project that may turn into a "disaster" for the church.

Second, any reputable fund-raising firm is anxious to avoid undertaking a campaign where success is unlikely. Such firms can prosper only on successful appeals, never on failures.

Third, they are important in revealing many factors which may not be recognized by the church leaders as influences on a campaign's outcome or which they may have mis-evaluated. It is frequently a matter of not being able to see the forest for the trees. But when a non-resident organization, knowing what to look for, studies the problem, it brings a fresh and disinterested approach, plus broad and diversified experience and knowledge gained through many similar studies for churches in all sections of the country.

It sometimes happens that a church decides—without counsel and on what appear to be sound facts—that a campaign for such and such an amount can be successful. A campaign is started. Half way through, or a third of the way through, it develops that the "facts" were not as sound as they had appeared to be, and the campaign fizzles to the chagrin of all the congregation.

On the other hand, a church may

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*B. H. Lawson Associates, Inc.

†Elbert M. Conover, "Church Building Finance," Bureau of Church Building and Architecture of the National Council of the Churches of Christ in the United States of America, New York 10, New York, 1951, page 14.

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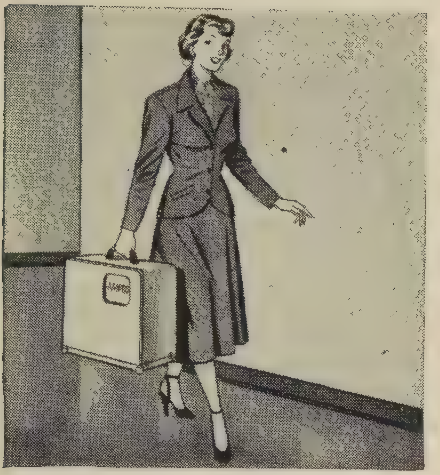

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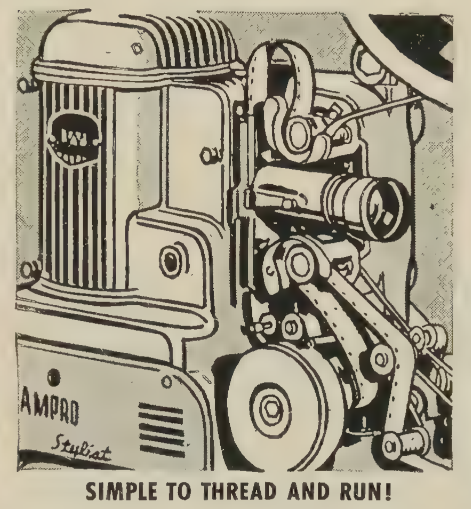

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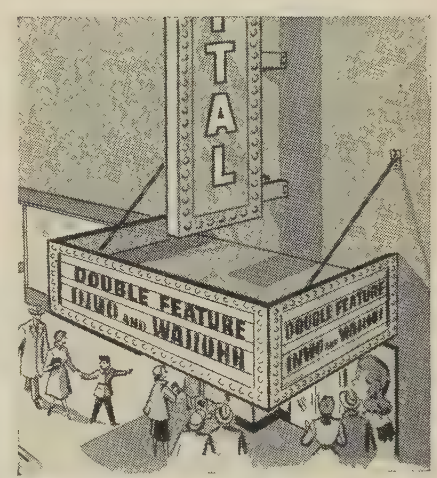

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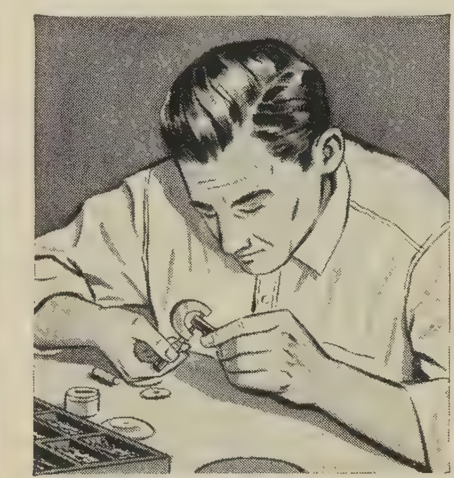

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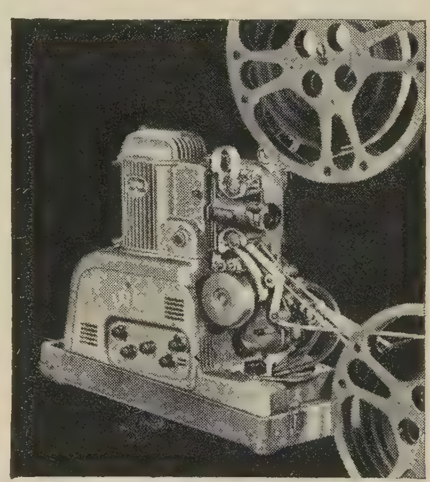

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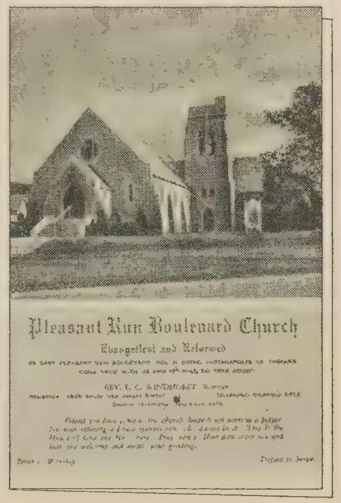

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decide without counsel against undertaking a campaign, also on "facts" that appear sound to its leaders, whereas a survey and analysis by a fund-raising specialist might well have unearthed the true facts which would have justified a campaign. In both instances, the correct information could have been furnished without cost to the church.

Tailored Plan of Campaign

If a campaign is deemed feasible, a plan of campaign is drawn up, tailored to the specific needs of the individual church. While the general pattern of the plan is usually the same for all church campaigns, it necessarily is modified to meet the conditions and circumstances peculiar to the individual church.

The plan of campaign is a detailed, step-by-step working manual which sets forth the objective of the campaign and specifies exactly what will be done, how it will be done, when it will be done and who will handle each of its many phases. It also specifies the qualifications and characteristics required in each of the men who will be the campaign leaders and volunteer workers.

The plan leaves nothing to chance. It is based on the data obtained in the surveys and analyses and on the fund-raising counsellors' many years of practical experience in directing successful church drives.

Drafting such a plan of campaign is certainly not a job for an amateur, no matter how willing and hard-working, any more than the drafting of the architectural plans for a church is a job that would be entrusted to anyone but an architect.‡

Functions of the Campaign Director

When a church engages the professional services of a fully-integrated, well established fund-raising firm, its campaign will be in the competent hands of a well-trained director who is a member of a permanent Staff of Directors. The fact that he is a member of a permanent staff is more important than may appear at first. It means that the director assigned to the job has been tested in action, that he is a dependable man who knows his business and that he has a record of successful church fund-raising campaigns.

It also means that he has been trained in the firm's methods so that if for any reason, such as illness, he must leave a campaign, another staff member can take over at a moment's notice without loss of time or previous effort.

A competent campaign director is a trained organizer and experienced administrator who knows how to handle large groups of people of varying personalities and economic and social backgrounds. He knows how to induce people to work together as a harmonious, enthusiastic team. He knows the specific qualifications each volunteer must have for the various campaign jobs and he is able to help select the right man for each of the campaign positions.

The trained director knows how to indoctrinate campaign volunteers and how to instruct them in their campaign duties and responsibilities. He knows how to prepare the proper publicity using pamphlets, brochures, the newspapers, radio and public meetings.

He knows exactly what must be done if the campaign is to succeed. And he knows how to do it. His intelligent guidance avoids wastage of time, effort and money.

When the director arrives in the church's community, he becomes a resident of the community for the entire period of the campaign, devoting all his time and effort to making the campaign a success. The first thing he does is review the plan of campaign with the church leaders, explaining how each phase of the drive will be conducted. He sets up an office and clerical staff and begins working with the leaders in enlisting the top personnel for the various divisions.

The director does not solicit any funds personally. He provides the guidance and direction essential for enlisting the volunteer workers who do the actual soliciting. He schools and indoctrinates them, inspiring them and coordinating their efforts. He shows them how to avoid mistakes.

The major difference between a campaign conducted by volunteers working without professional guidance and a campaign using volunteers working under skilled direction is generally the difference between failure and success. No matter how willing and hard working, their interest and their efforts necessarily are diluted by non-campaign concerns such as their business and social activities.

However, a successful church campaign always will be dependent to a great extent on the work and interest of the volunteers. Their willingness to participate actively and enthusiastically will be reflected in the outcome. It takes skill, gained through experience, to enlist the volunteers, to select the right person for each job, to arouse their enthusiasm and to maintain it over the entire campaign period. In a sense, the volunteers are the "materials," among many others, with which the experienced director works.

The director assists with the enlistment of the volunteers at every level. He is the person who gives the direction to the top leaders of the organization, explaining what to do and how to do it. He gives definition to their possibly confused thinking.

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‡While any writer's interpretation is tempered by his own experiences and methods we believe that the program which follows gives a good picture of the techniques of the established fund-raising agencies.

The director arranges meetings at several stages of the enlistment period with each of the campaign divisions, instructing the vice-chairmen in the techniques of enlisting team captains and then giving the latter necessary information for enlistment of team workers or committee members.

During the early stages of the campaign the director is busy on details of a mechanical nature. He sets up an office, engages clerical assistance, writes and orders the campaign's printed information material. With pledge cards and workers' assignment sheets delivered by the printers, he has the names and addresses of all prospective givers typed on both and sets up whatever other controls his system calls for.

He prepares the campaign booklet or brochure and dogs the printer's steps to make certain it is ready for mailing several days in advance of the solicitation period.

Evaluation Committee

With his campaign enlistment proceeding satisfactorily, the director assembles the chairman and vice-chairmen of each campaign division at a meeting. Their work is to "evaluate" each prospective contributor to determine what gift he should be capable of giving to the campaign. The figure is reached after careful consideration by these volunteers who decide, in good conscience, what a man can give based on his capital, income, financial and family responsibilities and the fact that pledges may be paid over a period of from ten to twenty months.

This evaluation process requires care and time. The diligence expended on this phase of the campaign is reflected directly in the gifts realized if each prospect is evaluated than if he were just asked to give "something," as is the case in many campaigns. If you ask a man to give "something" he is likely to give you the $5.00 he gave the Red Cross this year, not realizing that a building fund campaign for bricks and mortar is a far different appeal than an annual, recurring campaign.

Moreover, each prospect must be evaluated individually. It is manifestly unfair to say, "Well, we'll ask every family in the church to give $200." Obviously, John Smith who makes $60 per week and has five children should not be asked to give the same amount as Thomas Jones who makes $150 per week and has one child. The only fair way to determine what a man should be asked to give is to consider him as an individual.

The director sits in with the evalua-

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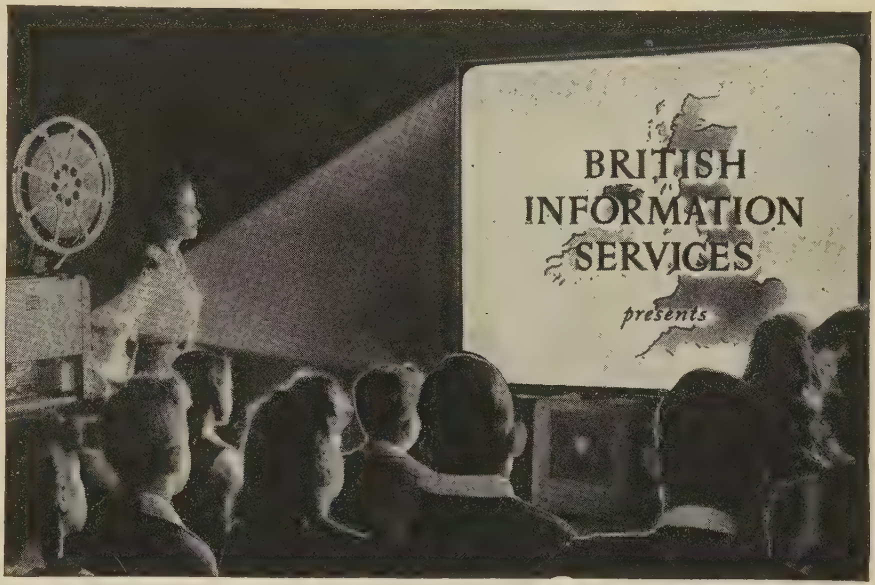

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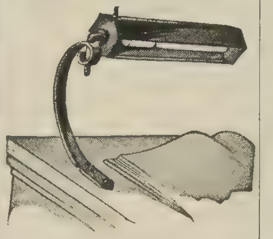

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Checker Wardrobe equipment keeps wraps "in press" and aired on spaced coat hangers; provides individualized spaces for hats on ventilated shelves; has checkroom efficiency that assures large capacity in small floor space. The 5-ft. portable unit shown above accommodates 50. In the Checker line you will find an efficient answer for every church and Sunday School wraps problem—units ranging from 6 place costumers to complete checkrooms and including NEW Special Primary Department Racks for little children.

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tion committees in each division. Knowing the community's economic structure, he knows in what income brackets the principal business enterprises belong, and he knows the prevailing rates of pay for wage-earners. Whenever necessary, he checks the evaluation figures as they are determined, suggesting needed revisions, upward or downward. However, this is a matter of advice on his part. It is the responsibility of the evaluation committee to decide what each person will be asked to give.

Selection Committee

As soon as evaluation has been completed and the entire organization has been completed in a division, the chairman and vice-chairmen sit as a selection committee and determine who of the committee members is the best man to see each prospective contributor and obtain the suggested contribution. This, again, is the best means of obtaining a maximum gift.

It is ineffective to assign prospects on a geographical basis. A committee member evaluated for a gift of $100 is not the man to see a prospective contributor evaluated for a gift of $5,000. His thinking is not geared to soliciting such a gift. To him, an offer of $1,000 from that prospect might seem like a fortune when, as a matter of fact, $1,000 is a paltry sum from the man in question.

In this selection procedure, as in evaluation, meticulous care is required. Each team worker is assigned his own pledge card and those of three or four others—sometimes a smaller number, seldom larger. The selection committee, familiar with the relationships, business and social, of the community assigns each man the people he is best fitted to see. The campaign director sits in on this process, assuring himself that the assignment is followed out carefully.

The work of guiding evaluation and selection work usually involves considerable travel and long evenings of careful supervision on the part of the director. It is in these phases that professional direction is most valuable, for the director is an expert and an impartial outsider who keeps discussions from wandering, steers the committee away from dangerous personal acrimonies and gets the job done in the shortest possible time consistent with conscientious judgments. In brief, he directs the work. He tells the volunteers what must be done in terms they could not use with each other, for that is what he has been hired to do.

As soon as the campaign organization takes definite form the director keeps a steady flow of publicity to all available media—daily and weekly newspapers, radio stations, etc.

Solicitation begins with an opening meeting, either held separately for each division or as one large meeting. The size of the campaign organization usually determines this. These meetings usually feature a prominent speaker from outside the church qualified to speak with authority on the need for the funds to be raised. Entertainment often is included as well as a talk by the campaign director or general chairman, giving workers their final instructions as to the methods to be used in solicitation.

Up to this point, the director has put in many weeks of concentrated thinking and working. Like a commanding general, he has put his troops into the field, deployed them to meet all the situations of which he can conceive, equipped them with information concerning every facet of the appeal and instructed them in the best means of solicitation.

He then schedules and supervises report meetings at which the results of solicitation to date are brought in. He keeps a careful record of all returns and sees that every gift is acknowledged. He sets up a billing procedure. During the solicitation period review meetings are held at which the chairman and vice-chairmen of each division review pledges to date and re-assign the cards of those whose gifts are inadequate. These persons are re-solicited.

Not a Miracle Worker

The professional fund-raising firm is not a worker of miracles. No matter how skilled, nor how diligent it may be, it cannot do the following things:

1) It cannot raise money where there is no disposable money in the hands of individuals and local business concerns.

2) It cannot create a need for new church facilities where no such need exists.

3) It cannot enlist the leaders of the church to work for the campaign unless a large proportion of top membership is actively interested in the church's welfare and prosperity.

Thus, there are three factors which must be present if a campaign is to be undertaken. No fund-raising firm can produce these factors if they are not present but it can assist in analyzing and measuring them.

The first factor — Availability of Money — can be analyzed readily by the firm's research staff at no cost to the church, as previously explained. This analysis is made from the latest statistical material, including government figures, economic reports, financial reports and analyses, and reports on individuals and businesses.

The second factor — Need for the New Facilities — is analyzed easily.

What Is the Mystery About Stained Glass?

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LOUIS

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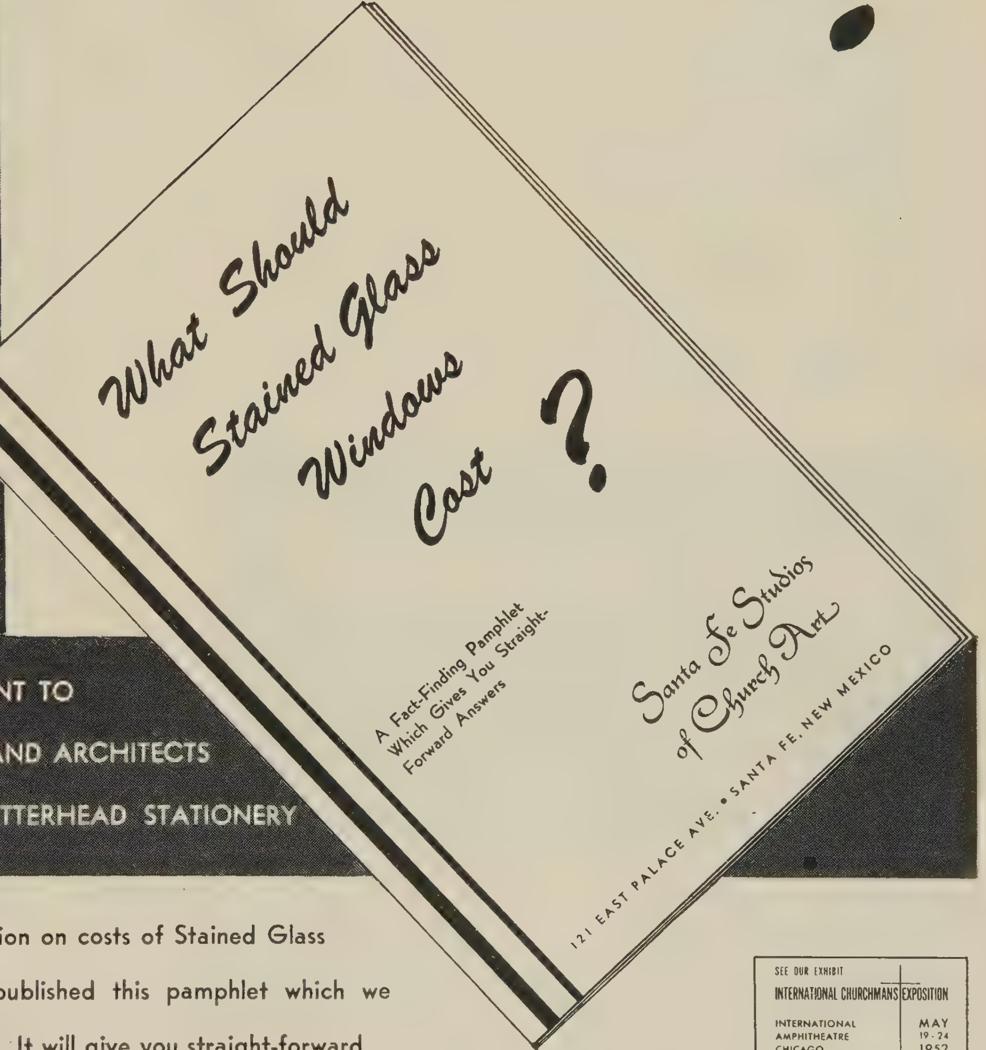
CLERGYMEN, CHURCHES AND ARCHITECTS
BY REQUEST ON THEIR LETTERHEAD STATIONERY



What Should Stained Glass Windows Cost?

A Fact-Finding Pamphlet
Which Gives You Straight-
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Because of the confusion on costs of Stained Glass and Art Glass, we have published this pamphlet which we believe the first of its kind. It will give you straight-forward answers, costs and other data presented in a business-like and logical manner. After reading this booklet, you will have an understandable method of estimating the cost of your requirements.

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Usually the church leaders are in position to do it.

The third factor—Leadership—is the most important and least tangible of the three. The church leaders must be interested in the project to the extent that they will work actively for its success, giving of their time, effort and substance and setting the pace for the other members of the congregation. They must work for it by enlisting their friends, acquaintances and business associates to work for it in like manner. If such leadership cannot be enlisted, the campaign will have little chance of succeeding.

These three factors are the basic requirements of a fund-raising campaign. If they are present, a campaign is feasible. If any one is lacking, a campaign is not feasible. If there is not enough contributable money, i.e., money which people can afford to give to the church after they have met their own needs, then the campaign obviously will fail. Manifestly, where there is no money, no money can be raised. Nor will people, however wealthy, contribute to a campaign where the proposed facilities clearly are unneeded.

Finally, a campaign cannot succeed without the active support of the leaders of the church — the men who are respected and known and looked up to by the entire church membership.

With few exceptions, the average church needing funds for expansion, modernization or any other purpose, will find that a campaign can be undertaken successfully. However, before embarking on the venture it will do wisely to take advantage of the consultation services available from the reputable fund-raising counsel.

Adam's Worm

About a hundred years ago, when telegraphy was just beginning to come into its own, there were many amusing alterations in the messages before they reached their destination. One example concerns a graduate from a theological seminary who was called to a pastoral charge. Just as he was about to start for his new parish he was detained by the inability of his Presbytery to ordain him.

He decided to send a telegram to explain his non-arrival at the appointed time. After some thought he wrote, "Presbytery lacked a quorum to ordain." The message took on a different form. When it reached its destination it read, "Presbytery tacked a worm on to Adam." The church officials were greatly mystified, but after grave consultation they decided that it must be their minister's facetious way of announcing that he had married. They accordingly proceeded to provide lodgings for two instead of one.

ONE WAY TRAFFIC ONLY!
HOLY BIBLE
THE CHURCH FOR ALL . . . ALL FOR THE CHURCH

On today's busy trafficways you travel only a few feet in the wrong direction before horns blast, traffic cops whistle and other drivers shout menacingly.

In your daily living, though, there is little such clamor if you choose the wrong direction. You skim along blithely, supposing you are on the right road because others are travelling along with you. Still, others can be wrong too, you know.

The road you travel has to be either right or wrong. And the best way to find and follow that right road for present day living is to think of the Bible as your roadmap.

Consult it diligently. Let your minister help you interpret the signs and signals you find in it. It has been a tried and proved map to successful happy living for many centuries.

Through your Bible and your Church get on the right road—NOW

This Series of Ads is Being Published Each Week in the Typicaltown Times Under the Auspices of the Typicaltown Ministerial Association, and is Sponsored by the Following Patriotic Individuals and Business Establishments:

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TYPICALTOWN, USA

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CITY CAB COMPANY
Phone 333
TYPICALTOWN, USA

SMITH GROCERY STORE
Delivery Service
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ORDERLINESS IN FILES AND RECORDS

How to Operate a Film Agency

(From page 29)

ped with 16 slides or trays, with forty-six pockets to each tray. The pockets have slits through which the corners of the cards are inserted with visible, overlapping margins, covered with clear transparent plastic and designed to hold the cards firmly yet allowing for their insertion and removal.

The main card covers showings of the film it represents and has space for recording the income for each month. It is charted from 1951 to 1962. Vertical January-to-December columns are spaced so as to give quarterly recaps and yearly totals of the number of showings and the income. Complete pertinent information is entered on the lower portion of the card and the visible margin shows the title of the film, number of prints, whether silent or sound, color or black and white, the rental fee, length or number of reels or slides. For example, one card will show "Life of Joseph," 35mm filmstrip—colored, 5 filmstrips 25 to 30 frames each, $1.25 each.

A more detailed posting record is kept on the two other cards, one of which over-rides the recap card and the other placed in the top pocket. Each of these cards covers a six-month period, sectioned for thirty-one days each month.

No Cards Lost, Misfiled

The name of the responsible individual at the institution renting the film is posted to the dates requested for actual showing as they are received—either by phone or mail. Slanted lines above and below these names cover the time for receipt by the renter and for its return to the library. When the film is returned to the bureau, the name on the Kardex record is checked in red pencil.

There are now 1,000 titles in the Bureau of Audio-Visual Aids' film record, compared to approximately 200 five years ago. Only one employee has been added to the staff to aid in handling this increase; but the confusion usually resulting when more than one person works with the booking record does not exist because the cards are never misfiled or lost. Their control is accurate and easy to read. The posting is almost an automatic reflex, and duplicate bookings have been eliminated.

The Kardex pockets are designed for expansion and there is no loss of booking control as new films are added to the bureau's library.

Because each card presents a graphic picture of the "life and times" of each film, the pastor and his assistant, Miss H. Williams, can tell at a glance just what they need to know to give better service with less time and effort. It's easy to be efficient when the records control the operation.

A church on wheels, in which Archdeacon B. J. Harper of Kartoum officiates, has travelled nearly 500,000 miles since it began its travels in 1929. It is a converted railway carriage, and travels on the Sudan Government railway to places where the people are 100 miles apart.

A man whose "yes" is "yes" and whose "no" is "no," is in touch with something eternal, whatever the century or the climate or the civilization.

* * *

Cleverness is a gift from God, but when it is misused, it becomes a peril and a snare.

Your Pictures Look Twice as Good

on a Good Screen
more brilliance
more contrast
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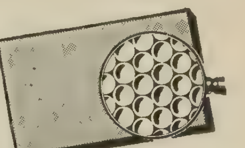
AND RADIANT SCREENS ARE GOOD SCREENS

Radiant's "Million Mirror" screen surface makes all pictures more brilliant, sharper—twice as bright! Millions of tiny mirrors *reflect* projected light powerfully instead of absorbing it. As a result, your pictures fairly leap from the screen with startling realism, added brilliance, new clarity and depth.

There's a Radiant Screen for *every* need, from 30 inches to 30 feet. Ask your dealer today!

Send for FREE Sample

Ask your dealer for demonstration. Send coupon for *free sample* of Radiant "Million Mirror" screen fabric.



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THE COMMUNITY CHURCH, CARPINTERIA, CALIFORNIA

SUPPLEMENTING THE PASTORAL MINISTRY

Your Church Wedding

by Eldred C. Kuizenga

Editor's Note: The author of this article is the minister of the Community Church, Carpinteria, California. Visitors to this church have marvelled at the completeness of the "bride's room" and arrangements made for the many weddings solemnized in the church. The physical facilities are but a part of the program sponsored by Mr. Kuizenga to make this feature of his ministry one of spiritual progress.

To supplement his ministry of counseling he has prepared a leaflet which is distributed to those who arrange to wed. This article is adapted from that booklet.

SO you are to be married! Most assuredly the service must be beautiful and reverent. It must also be a joyful occasion, then it will leave pleasant memories.

When you come to your clergyman and ask him to perform the ceremony, you are thereby requesting a religious service. You are saying, in substance, this: "I have found someone who is dearer to me than anyone else in the world. Our hearts are united so completely, that it is impossible to describe, far less to explain. It is the miracle of love! We desire to be married in this church. We wish to take our vows before God and our friends and thus announce our love and union to the world. May God our Heavenly Father, give us His blessing, and may the Church of Jesus Christ seal this union."

Thus a new institution, a home, comes into existence. Later you hope there will be a family; for true love has a desire to perpetuate itself for all time.

Your pastor believes that all weddings should be performed in the church. The atmosphere lends itself to the sacredness of the occasion. The objection is raised that many are unable to afford this manner of service. Our answer is that a church wedding service need cost no more than another service. Upon occasions a couple desires to be married some other place.

We then say to them, "May we show you our sanctuary? Then we will let you decide where the ceremony is to be performed." We then conduct them to the sanctuary.

As they enter, they nearly always exclaim, "Isn't this beautiful!" or some such expression. Quite frequently they consent to be married in the church.

Planning Your Wedding

The pastor will go over the entire service with you for two reasons. First, you should be familiar with the service so that you may do your part nicely. A church wedding as it is usually conducted is somewhat of a pageant and as such, it must present a beautiful picture. Secondly, your minister would like to have you note the thoughts expressed in the service. As the minister reads during the wedding service, you will be under considerable tension; and you may be thinking of other things.

The wedding service is much the same in all Protestant churches. If you desire a copy of the service used, your minister will supply you with a copy. Some things in the wedding service never change, others may vary. I have endeavored to outline the usual procedure. For instance, you do not need to have a processional. Some young people do not relish walking down the aisle. It could be arranged that they enter by the side door of the sanctuary.

June the ----, 4 p.m. This is the red letter day! Having decided that you are to have a church wedding, you must first of all visit the clergyman of the church in which the wedding is to take place. The date of your wedding will be placed in the date book of the church. This should be done before your invitations are sent out. If you do not en-

(Turn to page 41)

NEW! *American*

FOLDING CHAIRS

Best for Churches and Sunday Schools

3 SEAT STYLES: Formed plywood, All-steel, or Upholstered.

Metal parts finished in dipped, baked enamel.

BUILT FOR COMFORT AND DURABILITY

by the world's leader in public seating

STRENGTH ★ SAFETY ★ SILENCE!

Newly styled and ruggedly built with triangular steel tubing, American Folding Chairs are famous for the extra comfort of their wider, deeper, shaped seats and wider, deeper, formed back panels. More than 65 years of public-seating experience have gone into these chairs, to make them the finest folding chairs in the world!

American Folding Chairs have no sliding or binding parts, no snagging, cutting, or soiling hazards. They fold quickly, quietly, compactly, and can't tip forward in use. They are light in weight, easy to carry and to store. *Write Dept 16.*

EXCLUSIVE LONG-LIFE FEATURES:

BACK PANEL is deep-formed for comfort from one piece of steel, inserted and welded into the frame. Bottom edge is rolled for rigidity.

HINGE SECTION has solid reinforcing bar within frame, extending 4″ above and 7″ below hinge rod, distributing load.

CROSS BRACES are of solid steel, shouldered against inside of legs and securely riveted on outside of legs, resisting load from any direction.

STEEL GLIDES are crimped around each leg and capped with durable rubber shoes that won't mark floor.

Clamps, for Sectional Grouping—Permit fastening chairs in sections of two or three, 1 inch apart.

Steel Threshold permits locking chairs into position at ends of rows, 30″ back to back, for three or more rows.

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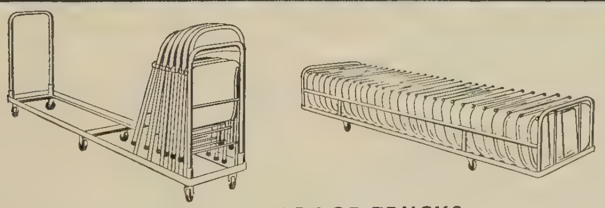

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THEY HELP TALK CHURCH

Stamps in Blocks of Four

*by John D. Clinton**

"STAMP, Stamp, Stamp, the Church Is Marching." It might be called a new song with a new commemorative stamp you cannot buy in any post office in the world. To talk church in any day is a desired aim and a healthy sign. A stamp will help get that done. And evangelism is definitely in this stamp picture.

The properties are simple. Four identical prints of your church picture mounted in a foursome with some draftsman making lines of small circles between the pictures so that they appear as of government perforations. This is easily printed on gummed paper and perforated at the print shop. "Blocks of Four" is a collectors' item in the stamp world. The sheet of four stamps, printed with a border, the entire size, 4 x 5 inches, can be included in an envelope and sent as a gift if desired. These sheets of four stamps sold for a nickel. Many paid more.

One of the stamps serves in correspondence within, or on the back of an envelope or on the corner of a correspondence card.

The first of the year, the stamp makes a great illustration for simple penny calendars. Primary classes can make them for parents, and automatically, up goes this calendar first of all, in the homes, and becomes sometimes the only Christian evidence on those walls. Let your size be a calendar three inches wide and four and one-half inches high. These small calendar pads are gummed-backed, as is the stamp,

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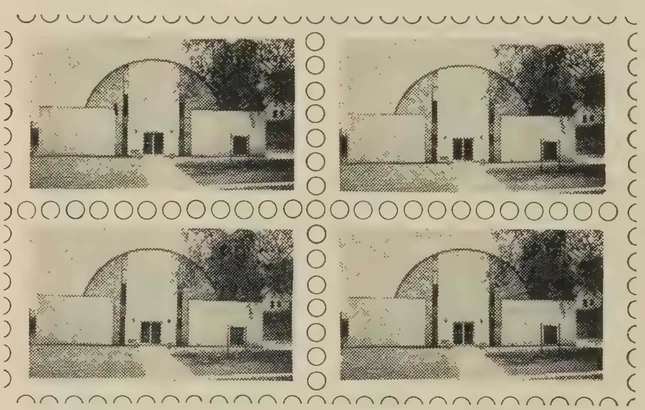
*Of the Iowa Inter-Church Council.



WINDSOR METHODIST CHURCH
6222 University, Des Moines, Iowa

Dear Friend:

In the stamp world, there is a desire to get four stamps in a block.

In the Christian world E. Stanley Jones has reminded us of the vision of Jesus "that all may be one."

In our own thinking God has a desire that his children stay together.

The Lord Jesus brought God's program down to us. That just half finishes the block. When you and I are added the block is complete. God, Jesus his son, you and I. Without us the whole program falls out.

Like a postage stamp the church expects you to stick to it until you reach life's final destination. I am finding that each Sunday, at church, makes life mean more.

Sincerely your pastor

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FIRST FULL-LENGTH OPERA ON 16mm FILM!
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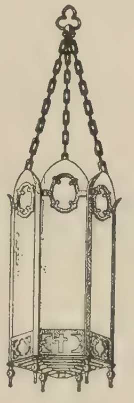

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so that a minimum of mess is provided for a class group.

For a church bulletin, the stamp adds a dash of personality occasionally, and also on special programs at church. For the fun of it one Sunday, just ten stamps were put into the 150 bulletins. It was announced that these people, if they would please rise, would be honored with seats in the second pew . . . or some other such distinction, at a meeting for the fun of it.

Now to this business of talking church, and especially evangelism. Who invites anybody to church these days? Too easily the statement is, "That's the minister's job." Times were when to talk church was the topic in the town. Now we invite the neighbor to come in and have another "coke," but who invites anybody to come next Sunday and try another sermon?

The four stamps fit well into an evangelistic letter. You will see on preceding page the type of one we used.

I will always remember a college half-back writing letters to six friends on Sunday afternoon. On the football field he could not be confused. He knew his signals there. But he found that he could not talk or write church. Perhaps the four stamps would have given him an idea.

Your Church Wedding

(From page 38)

gage the church in advance, you may find that some other couple has reserved it the day and hour you desire it. This has happened.

The clergyman always performs the service in the church of which he is pastor. He may be assisted by another clergyman.

Invitations

As to the wording and the form of your invitations consult a book of etiquette. Then, too, the engraver will assist you in this matter.

The pastor's family will appreciate an invitation. They are usually forgotten.

Music

When music is desired, the minister and organist will be happy to cooperate with you in arranging it or making suggestions as to what is most suitable. It is expected that only such music shall be selected as is suitable for a religious service.

Decorations

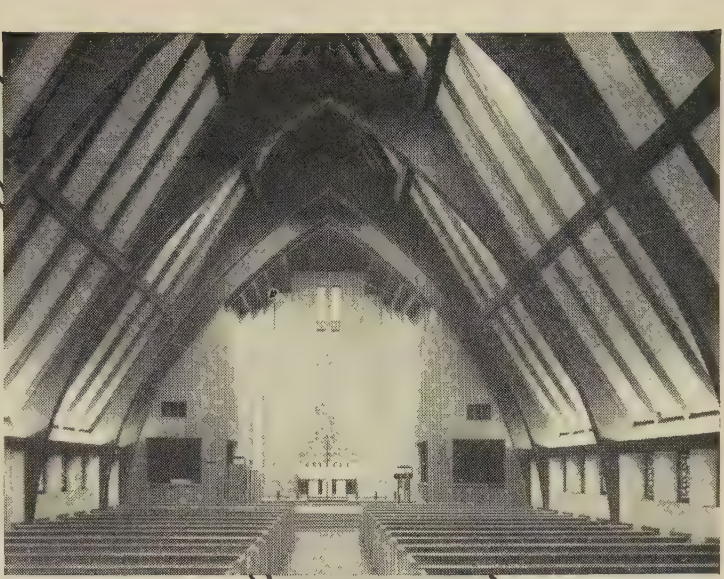
The use of rice and confetti is prohibited in this church.

Fees

Reverence

Ushers—Their Duties

This church has a head usher. It is his duty to assist and supervise ushers. He can also take charge of a rehearsal in the absence of the minister. A head



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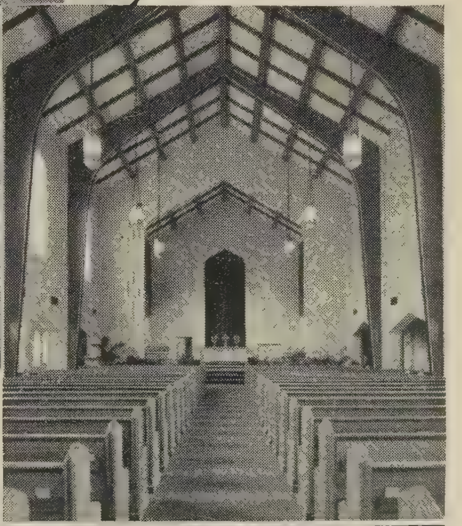

UNIT STRUCTURES, INC. PESHTIGO, WISCONSIN

UNIT STRUCTURES, INC.
100 Peck Avenue, Peshtigo, Wisconsin

usher, who is one of the ushers of the church, can be of great assistance to the minister. He does not usher at a wedding. He is rather the master of ceremonies in the narthex. He instructs the ushers, arranges the processional and informs the party when the time comes to move down the aisle of the church.

Time of the Day Weddings Are Performed

Information in Regard to the Use of the Parish Hall

1. Policy of the church in regard to intoxicants.

2. Policy of the church in regard to smoking.

Rehearsal

The ceremony; how it is performed.

Diagram of the wedding processional.

Diagram of the wedding party as arranged in the chancel.

Diagram of recessional.

Policy of the Church in Regard to Photographers, Movies and Recordings

Advice in regard to an article for the press.

Then follows an invitation to the annual June Bride's Day church service. Couples are urged to come and renew their vows.

After reading the pamphlet, a visiting minister said, "I wish that I had done something like this years ago." "Like you, I have spent hours and hours with young people arranging for their wedding."

THE DEGENERATION OF A FAMILY

Few things are sadder than the degeneration of a family. I recall an old gentleman eighty-five years of age who had cleared the forest from his large farm, had built his house and barns, and had one son. This son was not the man his father was. He lacked sturdiness and conviction. He did not support his church as his father had done. Now, this second man had one son and he was a "third-rater." He hated work, he wanted to ride about the country in his open car. He wasted the family money, like the prodigal son. People said he was "no account." He was of no help whatever in the church. Thus, in three generations, that family went downhill. I can still see the pain on the grandfather's face as he learned of some wild escapade of his grandson. Someone could write a good novel about the decline in that one family, within the span of eighty years. From *The Twentieth Century Quarterly;* Article by John R. Ewers; The Twentieth Century Press.

THE AMPLIFIED VOICE

Speaking Into Microphones*

by John Edward Lantz

RADIO broadcasting calls for a specialized form of speaking. Fundamentally it is the same as all other types in that the speaker should have the ability to communicate, should possess a clear resonant voice with adequate tone support, should use acceptable diction and phrasing.

The difference between radio and pulpit speaking is partly in style. Since the body of the speaker is not visible to the radio audience, the intensity of the speaker's ideas and the language in which they are couched have to hold the attention and interest of the listeners. This means his ideas should be clearly expressed and coherently related to each other. They should be steadily expanded so that unity of thought, purpose, and mood are easily discernible. Sentences should be shorter than in pulpit speaking, and the words used should be accurate and familiar. Illustrations should be numerous, pointed, and graphic. The speaker has to maintain the active interest and attention of his listeners during every moment of his address if he is to hold them. He cannot allow them a rest in the same way he could in a church service, for it is much easier to turn the radio off, and much less embarrassing, than it is to get up and walk out of church!

The difference is also partly in delivery. Radio speaking does not demand so much variety nor so much volume as public speaking. Since bodily action is eliminated so far as the listeners away from the studio or church are concerned, more emphasis is automatically placed on vocal expressiveness. The voice in broadcasting has to express what both voice and bodily action do in face-to-face speaking.

Because of these differences, it frequently happens that an effective radio speaker will not be an equally effective public speaker. Most speakers do well to become proficient in one medium or the other. There are very few speakers like Ralph Sockman who are expert in both. Most are like Lowell Thomas who is outstanding in radio speaking, or like the late Merton S. Rice who was especially fine in pulpit speaking.

If a minister is well trained in speech and homiletics, he can rather easily adapt his delivery to the microphone. Continual radio speaking, however, tends to harm his pulpit delivery. It may cause it to become wooden and monotonous because of too little vocal variety and the use of too few gestures.

The first thing one should do upon learning that he is to broadcast is to ferret out all the factors of the occasion. He should inquire whether he is free to choose his own subject or whether it is to be assigned. He should find out who his listeners are likely to be and what hour of the day he is to broadcast. He should know the amount of time he is expected to consume and prepare to speak exactly that amount—not a half-minute more nor less.

In preparing a radio speech, the speaker should remember that listeners can turn the radio off at any moment they get bored. Therefore he has to maintain active interest throughout the speech if he is to hold his audience. People will seldom listen out of habit or loyalty as they do in church. In broadcasting a church service the speaker must use his best judgment in adapting his material to a visible congregation and to an invisible one at the same time.

Use a Manuscript

Radio ministers should ordinarily use a manuscript in broadcasting formal services, and not rely entirely upon memory nor upon spontaneity. Radio sermons should be typed on one side of noiseless paper—on any soft white or yellow paper except onion skin. They should be typed on one side only so that the sheets will not have to be turned over in reading from them. The paper should be noiseless so it can be handled without producing any rattle the mike will pick up. The typing should be double-spaced to make the reading easy.

The radio speaker should arrive at the church or studio several minutes before he is to go on the air. He should have time to make sure everything is in readiness and to go over the hazy points of the service. Broadcasting engineers are usually willing to help him in any way possible. A successful rendition is as important to the station managers as to the speaker.

In broadcasting the speaker should

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*The concluding article on the preacher's use of his voice. Mr. Lantz is the minister of the Lowell Heights Methodist Church, South Bend, Indiana, and professor of speech, Salvation Army College, Chicago, Illinois.

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stand reasonably close to the mike and stay there. If he wanders too far to one side or the other, the mike will not pick up his words. He should be careful never to touch the mike while speaking nor to cough into it. He should use a volume, rhythm, and tone which are regular and even. Shouting one moment and whispering the next makes for poor broadcasting, so does speaking fast one moment and slow the next. An intimate manner of conversational speaking is desirable since it is the kind people welcome into their homes. Proper pronunciation is mandatory, too, since gestures are of little help to anyone except the speaker. Stressed syllables should be clearly and carefully articulated and enunciated. Good radio speech should be clear, precise and correct, devoid of all colloquial and provincial expressions.

In spite of the current interest in radio speaking and the great concern about it on the part of church leaders, it constitutes only a small portion of the speaking of the average minister. It will likely continue to do so, regardless of the fact that a hundred million of our countrymen have their radios turned on an average of four hours each day.

Many church leaders could well take the initiative in utilizing this means of mass communication and seek opportunities to broadcast religious services of a high calibre over the more than 1200 local broadcasting stations in our country. When an opportunity does come, the speaker can nearly always get reliable counsel about the techniques involved from the staff members of the station.

Using Public-Address Systems

The same principles of speaking apply to using a public-address system as apply to speaking over the radio. The mechanics are about the same. As in broadcasting, the speaker should not touch the mike nor cough into it while speaking. Engineers are usually careful in setting up equipment for radio broadcasting, while busy janitors often care for the public-address systems in churches. For this reason the speaker should be more careful to check his equipment and test his speaking over a public-address system than over the radio. These need to be done in radio speaking too, but they are not responsibilities of the speaker. Aside from this, the speaker should follow the same methods in using a P.-A. system that he does in broadcasting over the radio.

Speakers in the church have a tendency to rely too much on public-address systems. They are beneficial in helping partially-deaf people to hear and those in far-off corners, but they do restrict the freedom and abandon of the speaker in delivering his message. They restrict his bodily action, his gesturing, and his vocal variety. Most speakers would do well to rely less on sound amplifying systems and more on their own lung power, bodily movement, and vocal expressiveness.

Telecasting

Telecasting is a combination of broadcasting and public speaking. It is similar to broadcasting in that the speaker must speak into a microphone and be subject to all the limitations that that involves. He must stay close to the mike and adapt his style and delivery accordingly. But telecasting is also like public speaking in that the body is visible to the listening and seeing audience. Therefore the speaker must be careful of his bodily appearance, especially of his facial expression. He should not pull on his tie nor comb his hair while speaking, for instance, as he could in broadcasting, as it would detract attention away from his message. And as in public speaking, he should employ bodily action wisely and effectively. He should make use of certain expressive movements of the face, head, shoulders, and torso without letting them develop into mannerisms. He should continuously utilize

ONE SHOT IS NOT SUFFICIENT

Using Films in Series

*by William S. Hockman**

I AM frequently asked for a copy of our visual education program. We don't have such a program. We have an educational program and we use audio-visual aids in this program. We use them when we think they will do some good, when they can do the job better than other forms of teaching.

We like to use films in series, too. We feel that we can accomplish more with the same effort. We believe that films can be related to larger objectives. This is illustrated by our use this past winter of the well-known "2000 Years Ago Series."‡

The teachers were asking for background material on how people lived in the time of Jesus. Parents, too, were conscious of a need for more information in this area. Our curriculum centers this year on Jesus and his teachings and life and this series seemed to be just what we wanted.

To use them during the hour of church school would cut quite a slice out of that thin hour. Besides, the parents could not see the films then. We decided to add something to the church school.

Here is our plan for this series as we worked it out: The primary and junior parents were told about the series. So were the children, and with them we emphasized that the parents should see the films with the children. Since we have a 9:30 worship service, this was easy. We asked the parents to come to the large chapel at the close of the worship service. We asked the children to come there too and join their parents in seeing films on "how people lived when Jesus was a boy."

Because the chapel would not seat both the primary and the junior children and their parents at the same time, we had one group come one Sunday and the other the next. Many parents and children came twice—because they wanted to.

We were gratified by the results. The attendance was fine, partly because they were in a series. The parents came, too, in good number and were enthusiastic about the films. Summarizing, this is what many of them said: "This is fine. It's what I need even more than the children. I didn't know so and so. I've often wondered about the things I saw this morning. My education was neglected. Are you going to have another series?"

The teachers liked the idea, too, and many came. They thought it much better to add one-half hour to church school, for the films were shown from 10:35 on to 11:00 or later, than cut into their already short hour. The minister liked the idea. It brought more parents out to the 9:30 worship, besides he realized the importance of giving visual background to the curriculum for some 200 children of the church school.

It took some work, but every project does. What counts is what you get out of it. Each film was introduced. When shown to the primary children an "adjusted commentary" was either put on magnetic tape and run off with the film, or this new commentary was given over the public-address system. Much information was added in this way, and the vocabulary brought down to the youngest children.

Another series was in connection with a three-session leadership training course on child development. As this course was developed for our entire teaching staff, we decided to use Hurlock's book, *Child Development*. The series of films by McGraw Hill Company† on this book were brought to the attention of the committee. It decided that the films would be used instead of

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*Director of Religious Education, Lakewood (Ohio) Presbyterian Church, editor of Church Department of "Educational Screen" magazine, author of the book, "Projected Visual Aids in the Church."

‡From Religious Film Association, 220 Fifth Avenue, New York 1, New York.

†McGraw Hill Company, 330 West 42nd Street, New York 36, New York.

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some sort of facial or bodily movement in order to help hold the attention and interest of his audience.

Regardless what kind of situation a speaker encounters, he should speak in a manner appropriate to that particular occasion. He should consider his interests and capabilities as a speaker, the subject he is to discuss, the desires and expectations of the people in the congregation, and the purpose of the occasion. Whenever a speaker in the church blends these four factors into a harmonious whole, his speaking will most assuredly be appropriate and thus acceptable.

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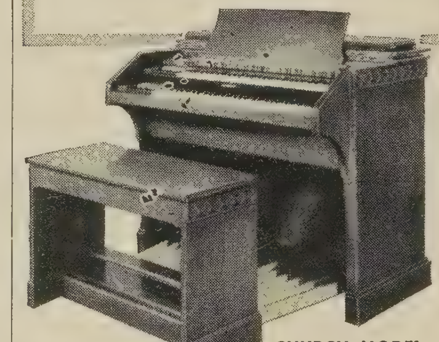

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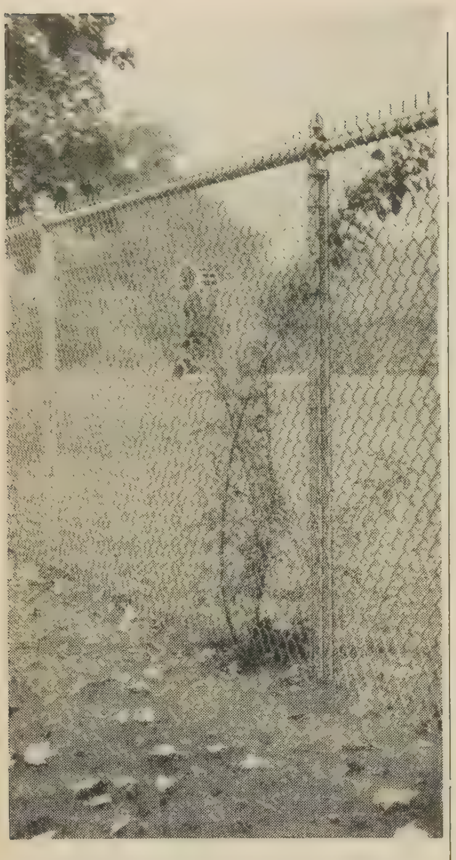

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a lecturer to give basic background information for each of the three sessions. After the films were previewed and studied, they were certain this is what they wanted to do.

Three films were settled upon: *The Principles of Development, Children's Emotions* and *Social Development.* They average about twenty minutes in length, are in black and white and sound.

Right after church school (10:30) the teachers and officers, and some parents, came to the chapel. The film for the day was introduced, and then shown. Then followed the discussion on questions which the leader for the session had worked out carefully after studying the films and the textbook. These questions were either mimeographed or put on the blackboard. The whole program was held close to the general question—"What does all this mean for our church school?"

It was generally agreed that no lecturer could have accomplished in the same time what the films did. They were vivid and compelling. They got just about 100% attention. What we saw we remembered. We referred to it time and time again in the discussions—because the principles we were trying to learn and apply had been concretely put before us on the screen by children and parents. Because we went from seeing to talk and back to seeing, we all learned more. The cost, too, was only a fraction of what a lecturer would have been.

Young America Films, Inc.,§ has a series called "Discussion Problems in Group Living" which I have previewed and plan to use when the time is ripe. Here they are, made primarily for the school, but touching upon problems right at the core of religious education: *The Other Fellow's Feelings* (teasing carried to the extreme); *The Outsider* (the effect of cliques and thoughtless unfriendliness); *Other People's Property* (what happened when a prank went haywire); and *Cheating* (what happens to yourself and others when you cheat).

Each film is about twelve minutes long, in black and white with good, clear sound. Junior high youth are cast in the various roles, and play their parts quite well. The problem is set up in such a way that the whole film "says": "Here's what happened; that's what *they* did; what would *you* have done and why?" Each one leaves the questions right in the lap of the audience!

This looks to me like a series for my Junior Hi Sunday evening meetings, scheduled, perhaps, one each month next fall with a special group of three or four youngsters to bring off each session. That would involve quite a few young people, and we may think of a good way to tie parents in on the utilization of this series. Each one, of course, would be oriented toward religious aspects of the problems; get right down to cases in the church. I don't believe these questions could be put up to a group any more effectively than these films can do it if their use is carefully planned to involve both pupils and parents.

More than twenty-five years ago I used films in preaching to youth on Sunday evenings. All we had then were theatrical films, about 600 new ones a year and all geared for entertainment. Out of this crop we could pick some forty per year which sideswiped some moral or religious theme hard enough to give the starting point for a sermon to a semi-captive audience.

Not so today. If I were preaching, or conducting evening worship in country, town, or city I'd study such films as those in Cathedral's St. Paul series. I would develop my subject for the series, and pick four or five of the best and go to work. Each service would be built on the same general pattern but with a tight integration of all elements about what I wanted that film to cause to happen in the minds and hearts of the audience.

Again, I would take the films which Family Films, Inc. have produced and study them with a view to setting up a series for Sunday evenings, week nights, or for whenever my total program indicated. From this list of films a fine series could be constructed. Most of them run about 30 minutes, leaving plenty of time for starting and closing. There's no preacher in the business who couldn't deliver a power-packed meditation after showing *Rolling Stones* or *Honor Thy Family, Yesterday, Today and Forever, A Boy and His Prayer, Rim of the Wheel, Bible on the Table*—to name but a few. This high-yield ore will yield much spiritual gold if you will do the smelting.

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§Young America Films, Inc., 18 East 41st Street, New York 17, New York.

CATHEDRAL MOVES INTO NEW CHURCH FILM FIELD

Hollywood—The first of a series of television and church films based on modern life situations in relation to Scriptural incidents, has just been completed by Cathedral Films.

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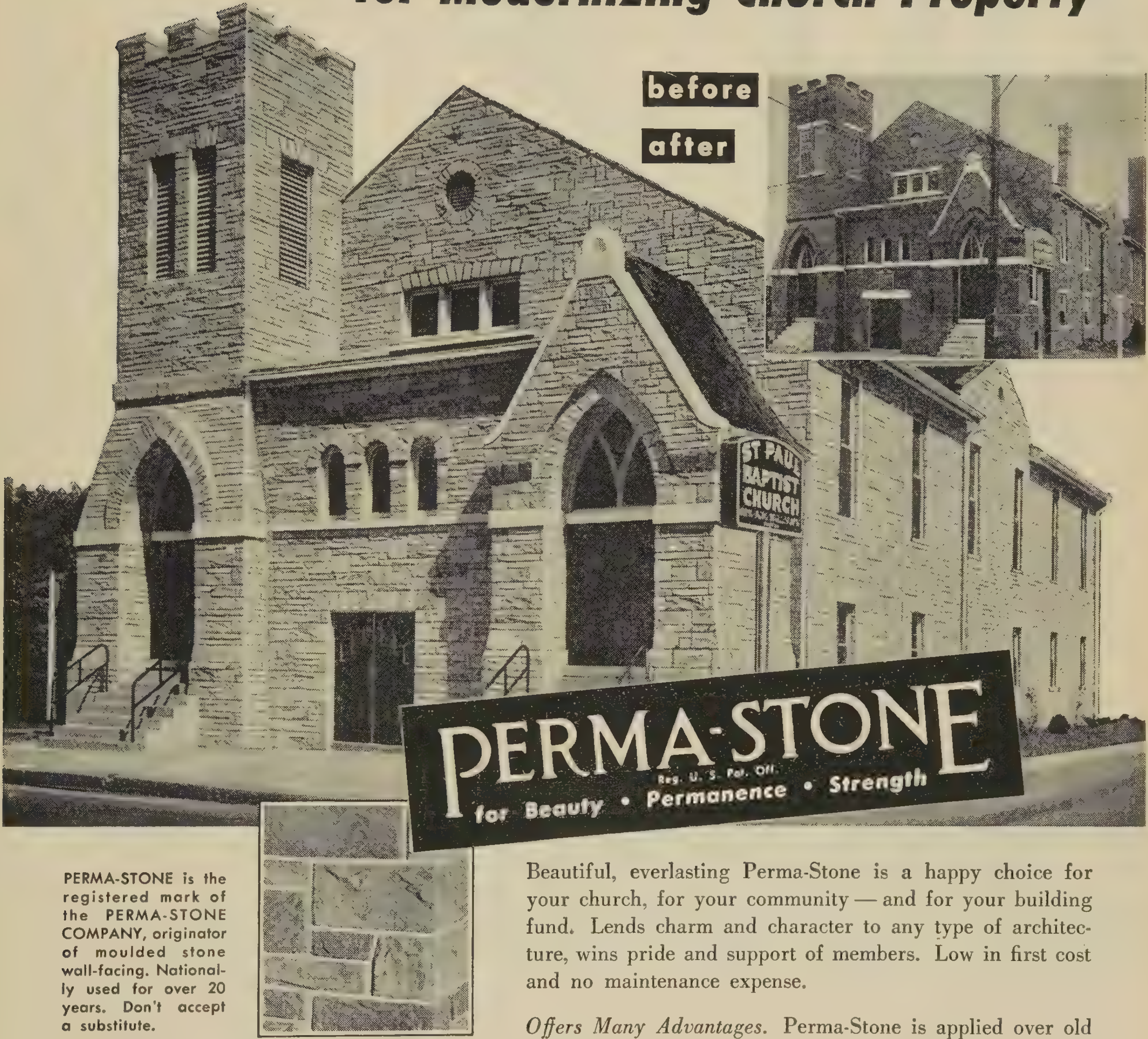

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SOME BRITISH UNIVERSITIES

Glasgow, Aberdeen, and Edinburgh

*by Frank H. Ballard**

SOME of my readers may have felt in scanning the previous articles in this series that I have attempted the impossible. They may even have said that it is an act of impertinence to try in as little space to convey an idea of such great historic institutions. Let me hasten to say that the thought was in the mind of the writer before it occurred to the reader, and that more than once as the task has proceeded he has been tempted to desist. Yet sometimes even the most inadequate of introductions will incite readers to investigate further; and my hope is that these rapid glances may encourage someone to turn elsewhere and to find for himself the information it is impossible for me to convey.

We have already made a flying visit to Scotland. In the second of these articles I did my best to describe Scotland's oldest and smallest university in the little town of St. Andrews on the Fife coast. There are, however, three other such homes of learning across the Border and we dare not leave them without so much as a reference. They are the universities of Glasgow, Aberdeen and Edinburgh, naming them in chronological order. If I pay more attention to the first than to the other two it will not be because it has greater claims to pre-eminence but that it has recently been celebrating its 500th anniversary and has therefore been more in the public eye. The celebrations included a students' torchlight procession, a reception of delegates from academies the world over and the granting of an exceptional number of honorary degrees. The procession started by the carrying of a lighted torch from the Border village of Bedrule, where the founder was born to Glasgow Cathedral. From there it was conducted at night by some 2000 students to the university. The more official and sedate celebrations included an oration by Lord Macmillan and complimentary speeches by distinguished visitors.

Glasgow University originated in a Bull of Pope Nicholas V and was implemented by Bishop William Turnbull. For centuries there was but one faculty, the Faculty of Arts, and ecclesiastical influences were paramount, lectures and meetings normally being held on church premises. There were important developments in the seventeenth century including the building of the Old College with its baronial type of architecture. Another notable change took place in 1870 when work was transferred to the west end of the city, the present site. For many years three "regents" were responsible for instruction and they were concerned almost exclusively with the teaching of logic, grammar and philosophy. In 1577 they became responsible also for Greek and physics, the principal taking in addition Hebrew and divinity. A few years later another regency was added and in the first half of the seventeenth century chairs of medicine and humanity were established. In the next century considerable steps forward were taken including a lecturer in botany and professors of mathematics, moral philosophy and astronomy. Still greater developments have taken place in more modern times and there are now sixty-three chairs, a teaching staff of nearly 600 and upwards of 7000 students. It would be tedious to enumerate the many distinguished persons who have been connected with the university either as graduates or undergraduates, but a few must be mentioned. When twenty-three years of age James Watt became "mathematical instrument maker to the university." Lord Lister and Lord Kelvin in the nineteenth century brought great luster to its name. Edward Caird and Sir Richard Gibb attracted large numbers of students. More recently there have been men of the caliber of Gilbert Murray, Lord Lindsay and Sir Oliver Franks who, having made unusual contributions, passed to greater fame elsewhere. There are scores more who have proved themselves to be men of front rank. We must be content to say with Professor J. W. Cook that "the Glasgow professor has never lacked distinguished pupils and the roll of graduates, whose present number amounts to some 27,000 men and women, contains many illustrious and honoured names."

We must not attempt to describe the buildings, old and new, including a massive one for zoology, a new one for chemistry, and observatory opened in 1939, adequate administrative and social centers. Enough to quote Professor Cook again and say that "the university enters its sixth century in a state of healthy vigour."

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*Former moderator, Free Church Council of Britain.

Aberdeen

An equally impressive record could doubtless be written about Aberdeen University which was founded under Roman Catholic influences in 1494. Whatever scholars and thinkers distinguished the place in those far off days, there have been still more in modern times. Such academic centers in part reflect and in part cause the great movements of history, but throughout the years has been known as a stronghold of both classical and theological learning. In modern times Protestant influences have been supreme, and some of the men and books associated with it are household words throughout a great part of Christendom. Sir George Adams Smith, for example, is remembered with gratitude in practically every Protestant seminary and in most Protestant manses. For years he was principal and vice-chancellor, and in spite of the demands of academic administration, he wrote such books as the *Historical Geography of the Holy Land* and expositions of Isaiah and the Minor Prophets. There are many other volumes that might be mentioned including one on the topography, economics and history of Jerusalem. William Robertson Smith, to mention one other significant name, suffered not a little in his lifetime but let behind him an influence which is not dead yet. Born in 1846, the son of a Free Church minister, he studied at Aberdeen and amongst other academic distinction won the Ferguson mathematical scholarship. After a period in Germany he became assistant professor of natural philosophy in Edinburgh, but in 1870 he returned to Aberdeen as professor of Oriental languages and Old Testament exegesis. His published articles distressed the authorities of the Free Church of Scotland so much that he was tried and in 1881 removed from his chair. He migrated to Cambridge, continued his research, produced important books like *The Prophets of Israel* and *The Religion of the Semites*. It is good to remember that in the years 1888 to 1891 he was again in Aberdeen delivering the Burnett lectures. He died in Cambridge in 1894, generally recognized not only as one of the greatest of scholars and the most courageous of thinkers but a man of sweetness and charm of disposition and extraordinary controversial powers.

In spite of wars and their immense debts, great progress has been maintained throughout the first half of this century. New chairs and lectureships have been founded and handsome build-

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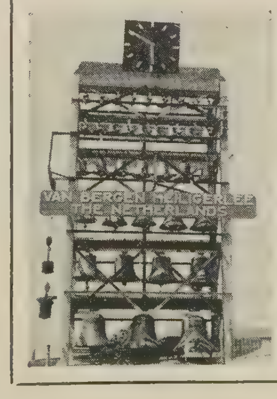

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ings created and equipped. Particular attention has been paid at the Rowett Institute (inaugurated in 1913) to research in animal nutrition. Private benefactors have made possible the increase in library accommodation and the endowment of chairs in political economy, geology and engineering. With the exception King's College Chapel—"the only chapel in Scotland to retain intact its medieval screens and choir-stalls"—the ancient buildings have passed away. One thing retained is the red gown of the undergraduate—a distinction shared with St. Andrews — a very welcome spark of color against the cold granite of the city.

Edinburgh

The University of Edinburgh deserves at least an article to itself. It is the youngest of such Scottish institutions, being founded in 1583 by a royal charter granted by King James IV, but its position in the capital city gives it an importance of its own. It consists of a chancellor, vice-chancellor, lord-rector and principal as well as professors, lecturers, graduates and students.

The principal is elected by the city and throughout its history the connection with the capital has been unusually close. It is famous for its fine library which began in 1580 with a gift of books by Clement Little and has been increased from time to time by other benefactions. The buildings, which have been greatly extended in modern times, occupy the site of the ancient church of St. Mary in the Field where Darnley was murdered. The medical school has always maintained an exceptionally high standard; it is magnificently housed in buildings in the Italian Renaissance style. Since 1910 new chairs have been established in bacteriology, clinical medicine, tuberculosis, chemistry in relation to medicine, therapeutics, psychiatry, etc. Great strides have also been taken in social study, technical chemistry, public health, veterinary science and kindred subjects. New chemical laboratories were opened in 1924. Large hostels have been created and increasing attention paid to the suitable accommodation of undergraduates. So close is the contest between the university, the city and the country that one is tempted to speak also of public parks and buildings, of learned societies and national monuments, churches and museums; it is enough, however, to say that everyone who lives or studies in this modern Athens feels that he belongs to no mean city.

Scotland has always provided leaders in the study of divinity. To particularize in the space available would be impossible but there are names that cannot be altogether omitted.

There was A. B. Bruce with his book *Training of the Twelve*, his commentary on Hebrews and his very suggestive volume on St. Paul. There were the two Milligans, one at Aberdeen and one at Glasgow, the older with his exposition of the Book of Revelation and the younger with his work on The Christian Fellowship. A writer of unusual acumen was A. B. Davidson whose explanations of Job and Hebrews have put thousands of students and ministers in his debt. In the field of pure theology James Denny always had weight; years ago he was by some considered conservative but his writings stand the test of time better than some. There is hardly a manse or a vicarage in Britain, and I suppose in America also, where the names of Marcus Dodds and James Stalker, J. E. McFayden and Alex Martin, Hugh Mackintosh and A. F. Findlay, H. A. A. Kennedy and James Moffatt and H. R. Mackintosh are unknown. The names indeed are legion, and our debt to Scotland immense, without so much as mentioning men who though trained in Scottish academies did their main work in England or America, the continent of Europe, the British Dominions, or the widespread mission fields.

But is the succession maintained? Are there today coming from the north-

(Turn to page 52)

FINNEY LIVES ON

Charles G. Finney

*by William R. Barbour**

As it was never my privilege to have known nor to have heard Charles G. Finney, my knowledge of him is second-hand. In his recently published *Finney Lives On* (Revell), Dr. V. Raymond Edman, president of Wheaton College, gives a clear picture of the man and refers to his revival methods and to his message.

The recognized Dean of American Evangelists, Charles G. Finney had his early ministry along the banks of the Erie Canal in New York State. Frequently he used canal boats to get where he wished to go—not very quickly, but he got there just the same.

Finney was six feet two in height and, as Dr. Edman writes, "When he was twenty, he excelled every man and boy he met in every species of toil and sport." A real man, indeed! He was born in 1792 in Connecticut and early in life went to the unbroken wilderness of middle New York State. A school teacher, he was twenty-nine years old before he paid much attention to religious matters. After his conversion, he gave his boundless energy to the service of his Master. His work spread to all classes. At first he thought only of the backwoods people; some of them reviled him—others listened to him.

His most serious opposition came from Christians like Dr. Lyman Beecher of Boston. He and others did not like "the new measures" allegedly adopted by Finney who gave himself to prayer and continued his ministry. In 1831 he was in New England and was invited to Boston by Dr. Lyman Beecher and other pastors.

Later he was a pastor in New York City. In 1851 he was made president of Oberlin College and served in this capacity until 1865. Then followed his well-remembered revivals elsewhere in this country and in the British Isles. He died August 16, 1875, at Oberlin.

President Edman is well qualified to write about Charles Finney. He was converted at eighteen and began his Christian service working among the Indians in the high Andes region of Ecuador. Previous to World War II, he accepted a call to be president of Wheaton College. His *Finney Lives On* was written after the deep awakening at Wheaton among the students. As a basis for his volume, he used the *Autobiography of Charles G. Finney*, *Revival Lectures*, *Lectures on Revivals of Religion*—all Finney books published by the Revell Company.

Finney Lives On in such printed messages as the following, taken from Dr. Edman's volume:

> There are many individuals who, instead of making Jesus Christ their standard of comparison, and the Bible their rule of life, manifestly aim at no such thing. . . . Their object is to maintain a respectable profession of religion. Instead of seriously inquiring for themselves what the Bible really requires, and asking how Jesus Christ would act in such and such cases, they are looking simply at the common run of professing Christians, and are satisfied with doing what is commendable in their estimation. They prove to a demonstration that their object is not so much to do what the Bible lays down as duty as to what the great mass of professing Christians do—to do what is respectable rather than what is *right*.

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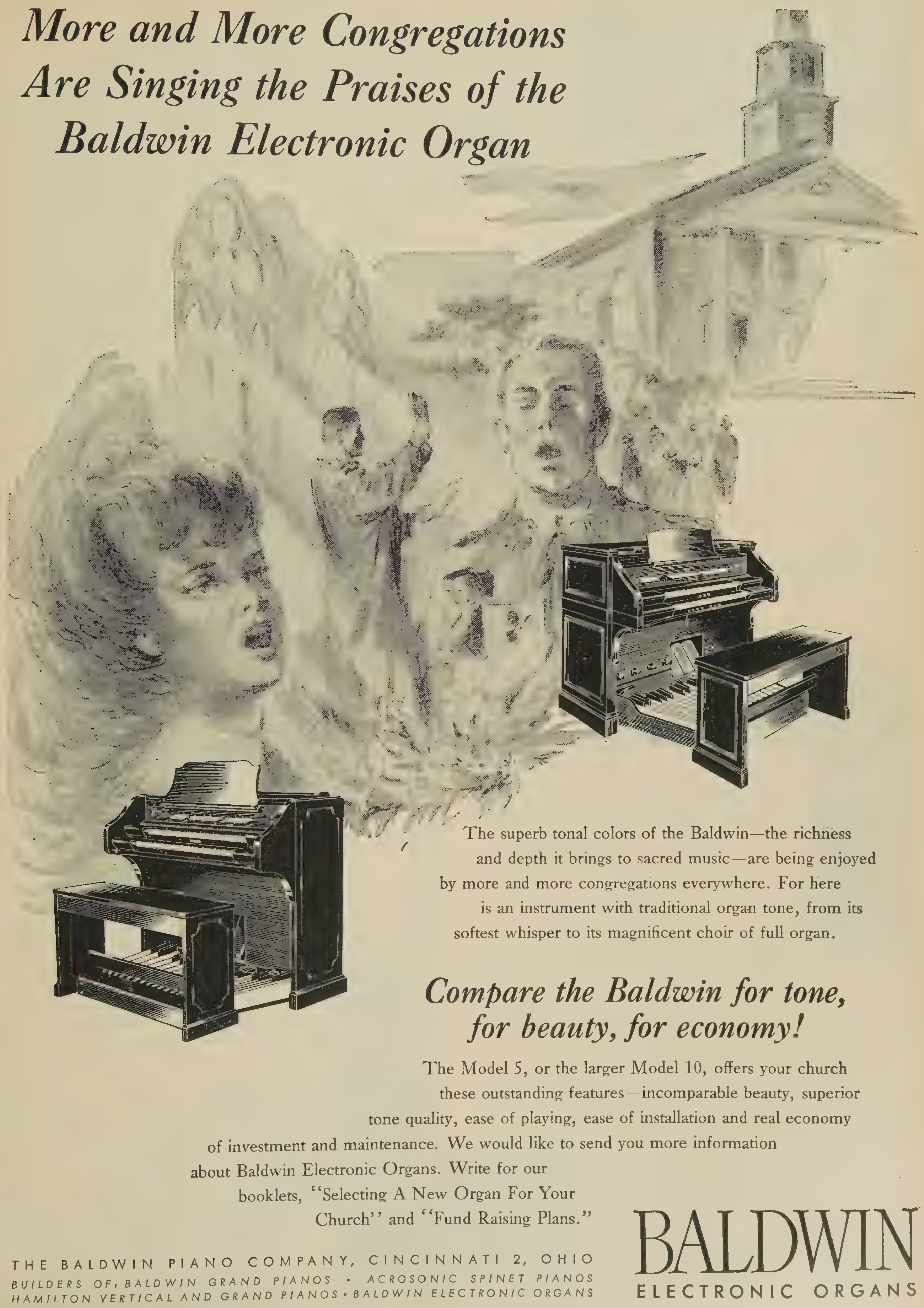
*President, Fleming H. Revell Company.



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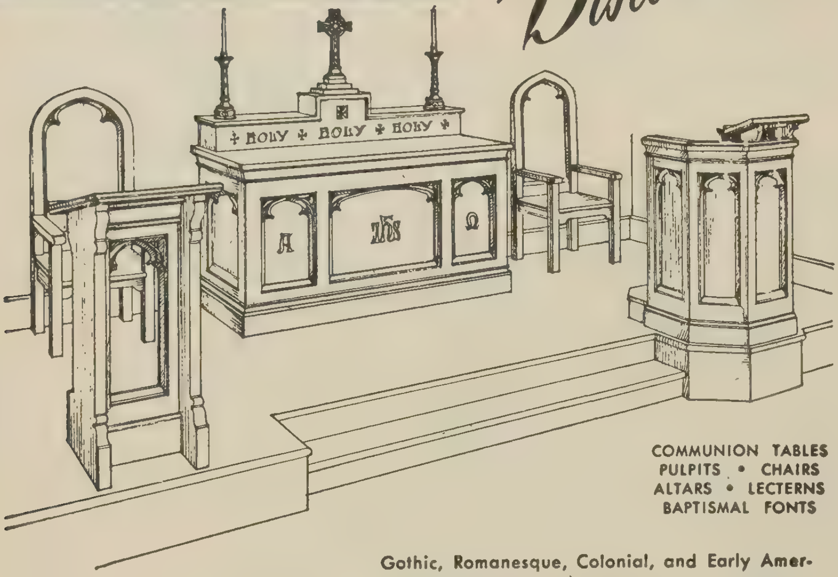

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Glasgow

(From page 50)

ern kingdom men of thought and research worth naming in the same breath with these giants of the past? The questions tempt us either to plan other articles or to turn an essay into a catalogue. Suffice it to say that though the theologian has not the platform his predecessors had, and though his name may be unknown to the great majority, there is the same sense of responsibility, the same quality of scholarship and generally the same felicity of expression. It is dangerous to mention names, so many will be excluded that ought to be included, but perhaps I may venture a few personal words. I think I have read nearly everything John Baillie of Edinburgh has written and few books have filled me with greater admiration than his *And the Life Everlasting*. Baillie is not only convincing in argument but persuasive in style. He also has a religious quality that makes his writing a means of grace. His brother, Donald, in St. Andrews, is not so widely known, but reference has already been made to his work on Christology. Much might also be said about his influence on his students. I am not so well acquainted with the work of A. M. Hunter but his books are in every serious bookshop and there are many who speak with gratitude of what they have received from him. There is James S. Stewart who attracted great attention when he was a minister in Morningside and who somehow managed to write books like *The Life and Teaching of Jesus Christ* and *A Man in Christ: the Vital Elements in St. Paul's Religion.* We shall expect more from his pen now that he has a chair in Edinburgh. There is George Duncan, the principal of St. Mary's College, St. Andrews, with original research in the Pauline Epistles as well as administrative work in the Church of Scotland. There are Arthur Gossip and G. H. C. MacGregor and William Manson. And what shall I more say for time would fail to tell of Scottish theologians and Biblical scholars who have stayed in their own land and others who have travelled to distant scenes? There is however, no need to labor the point. So far as one can judge there are no signs that the stream is exhausted, for beyond the men who are widely known, there is a vast supply of those who are still preparing themselves for future ministries.

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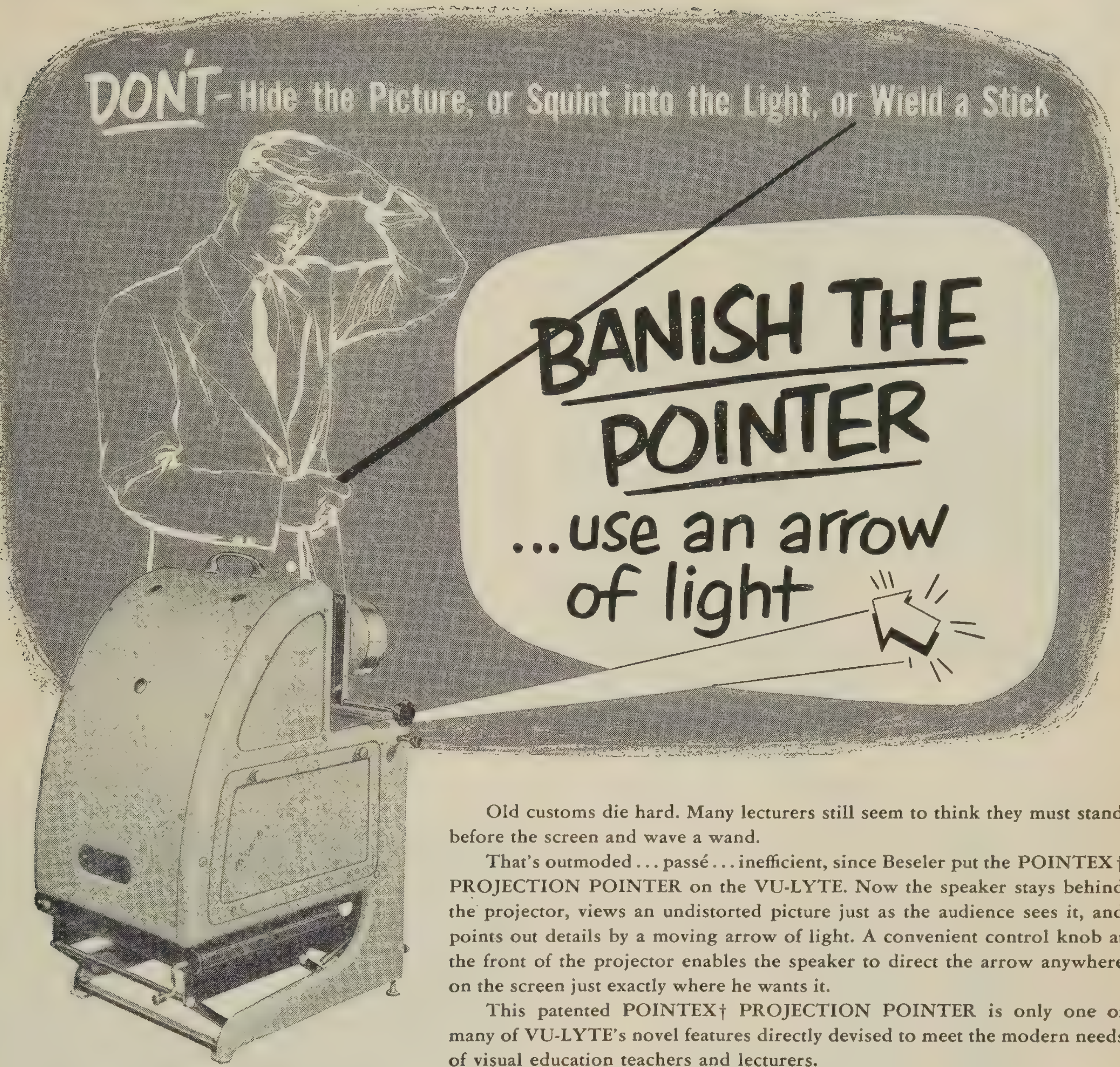
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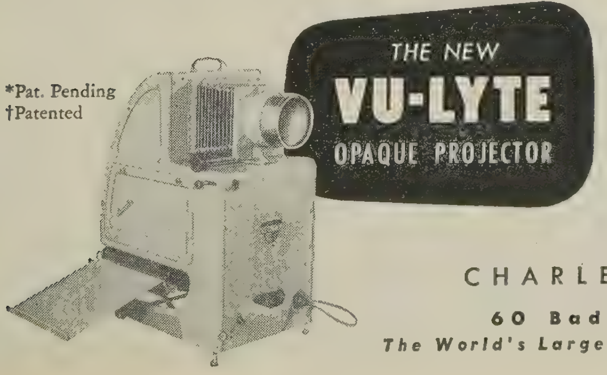

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A Visit to Great Britain

THROUGH THE EYE OF YOUR CHURCH PROJECTOR

by Joseph Slevin

HOW would you like to spend an hour or two in Britain with our friends across the sea without ever having to leave this country? A quiet afternoon in some lovely Welsh countryside . . . a visit to the Houses of Parliament . . . seeing a famous religious landmark such as Canterbury Cathedral or perhaps a trip to the bustling activity of London's Piccadilly Circus? You can do all this through the eye of your church projector.

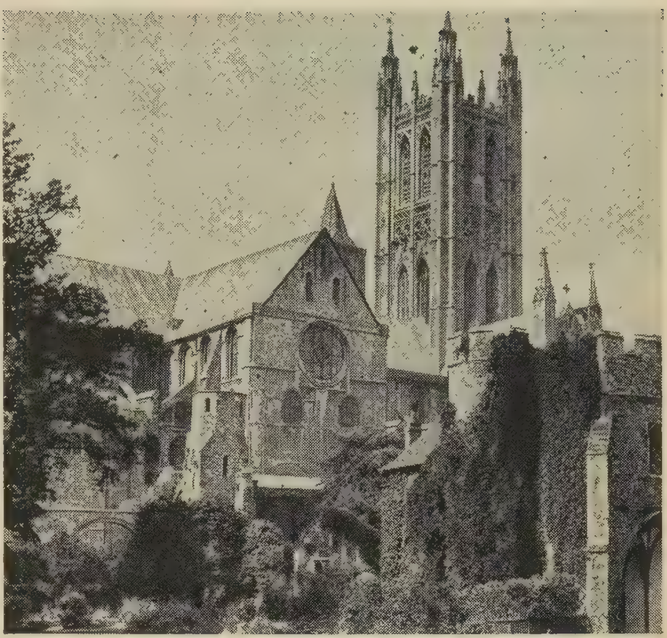
The Houses of Parliament (right) on the banks of the River Thames are the subject of such educational films as "MOTHER OF PARLIAMENTS".

British pageantry is explored in all its glorious color in "TROOPING THE COLOR" (below).

Starting in the early forties, the British Government began to make a series of films and filmstrips designed to promote a better understanding of its country and its people. The result has been one of the finest series of educational and documentary subjects ever produced. Nearly every aspect of British life, the customs and pageantry, travel, churches, art, science, education—all are depicted in films showing the rich historical heritage of a great country.

You will find these films and filmstrips of great educational and recreational interest in planning your church audio-visual program. These and several hundred other films and filmstrips are available for rental or purchase at nominal cost from the British Information Services in New York City.

The cover and photographs on these pages are scenes from films which are available from British Information Services.

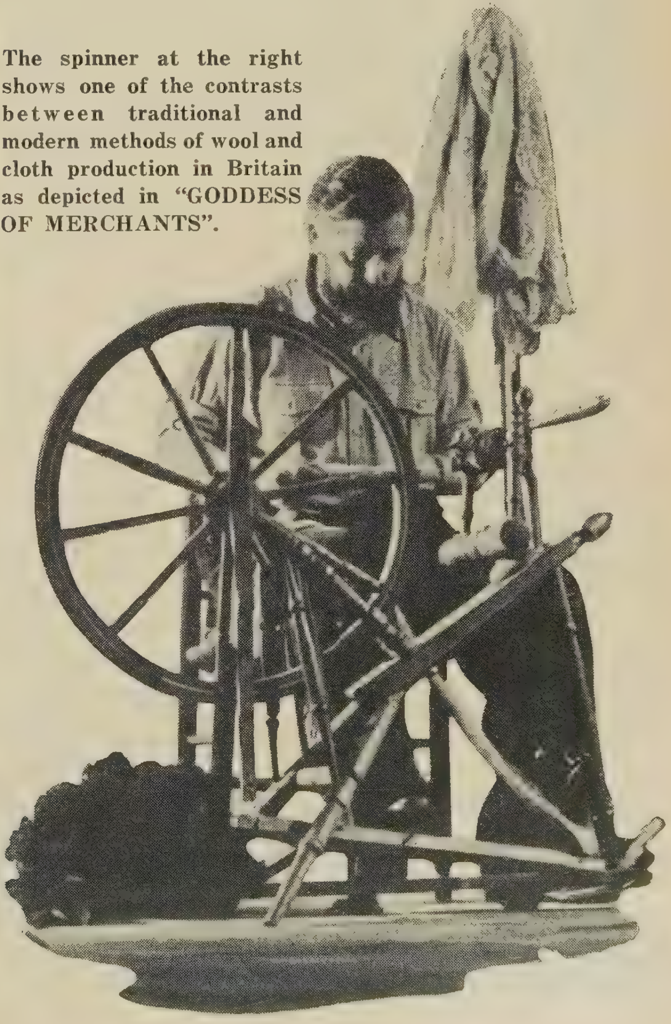


Religious landmarks such as Canterbury Cathedral (above) are the subject of many films and filmstrips depicting Britain's heritage of great religious architecture stemming as far back as the fourth century.

Cranbrook, in Kent, showing the typical weatherboarded and tiled houses, as seen in the filmstrip "KENT" (directly below).

The peaceful fishing scene (below) is the setting for one of B. I. S.'s many and varied industrial film subjects.

The spinner at the right shows one of the contrasts between traditional and modern methods of wool and cloth production in Britain as depicted in "GODDESS OF MERCHANTS".



PRAYERS FOR VISION

The Pathway to God

*by J. Richmond Morgan**

THAT GOD MAY UNDERSTAND AND ENTER

O Spirit of the living God, from whom no need can be concealed and before whom our weariness of body, anxiety of mind and distress of spirit are as an open book, mercifully regard us as we kneel before Thy wisdom, grace and redeeming power. From the noises of the world, its temptations and its tensions, shut us in with Thyself alone.

May we feel our oneness with Thee and with our fellows and in the silent dignity of our own souls may we know Thee as the Father who will never leave us or forsake us.

Through Jesus Christ our Lord. Amen.

THE WAY TO GOD

O Thou who art the Way, the Truth and the Life, by this way of public worship we seek Thee and the truth which alone can make us free.

The world is so much with us that we carry its commotion even into the sanctuary.

In the majesty of Thy presence, and in the sense that this is no other than the House of God, may we be quiet, reverent and serene.

Wash off our souls O God!

Give us a sense of oneness with Thee, and with our fellow-worshippers may Thy forgiveness be our morning blessing.

Through Jesus Christ our Lord. Amen.

PRAYER FOR ILLUMINATION

O Thou who at the dawn of creation said "Let there be Light," and in the fullness of time sent Thy Son to be the Light of the World, send out Thy light as we gather in this Thy Holy Hill. Set all our ambitions against the light of Thy cross, and in its illumination may we be ashamed of all that is shameful and penitent, for all that is less than it ought to be. Put Thy strong hand upon our weakness. Bring soothing to our hurt and lift our vision to those things that are pure, honest and of good report.

Through Jesus Christ our Lord. Amen.

FOR THE MINISTRY OF SONG AND PSALM

O Lord our God, before whom the stars sang at the morning of creation, and to whom all nature joins in its litany of praise, regard us as we unite with Thy children who troop down the ages, in our morning sacrifice of worship.

We bless Thee for song and psalm and for every means and ministry that helps to give utterance to our heart's offering of devotion. Most of all we thank Thee for our gospel, spoken to us not only in the poetry of word but in the majesty of fact; for we have seen Jesus, have felt the impact of his life and live in the full noontide of His love.

Upon our worn and weary, sleep-bound world may we feel again the ineffible joy of Thy angels telling us of peace on earth and good will among men, through Jesus Christ our Lord. Amen.

THROUGH PEOPLE TO GOD

Through contacts with these people who have felt Thy presence, who know Thy purpose and who have demonstrated their good will we seek Thee.

In the hallowed dignity of this house; in the silent intimations of our own souls, and in all our relationships of love and friendship, continue to make Thyself known to us. In this hour of worship touch our hearts to deeper insights, our minds to nobler thoughts, and our spirits to more human endeavor.

Make plain the path that lies before us; less complex the problems that trouble us, and more possible the duties that lie before us. Through Jesus Christ our Lord. Amen.

A PRAYER FOR INWARDNESS

O Thou who art the promised reward of all who diligently seek Thee, come to Thy waiting and worshiping people who have not neglected to gather themselves together for worship. Open to us the light-filled temples of the eternal.

Give us grace to look deeply inward, and from the immediate and the external lift us Godward. So touch our inward life that we may find strength to rise above life's temptations, to stand amid life's torubles, and to keep faith sweet and strong when all else seems

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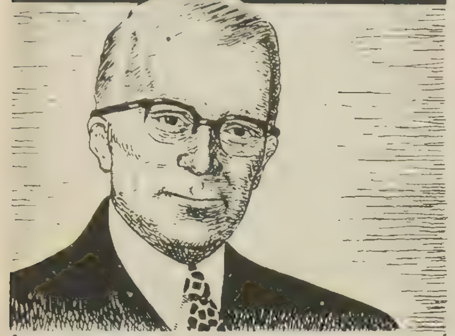
*Minister, First Congregational Church, Peru, Illinois.



A PARSON PONDERS

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As we pass so swiftly through our days we pause to beg the pity of Him who promised to forgive our iniquity and to remember it no more. We confess that we are unworthy of Thy favor, yet we plead the merits of Him who is our Saviour.

Be with us as we dwell for an hour in heavenly places. Having spent these moments in the healing of Thy presence, May we return to life with strength renewed and spirits reinforced. Through Jesus Christ our Lord. Amen.

THAT GOD MAY LIFT US TO HIMSELF

Eternal God, the Great Creator of this mighty universe, and the friend of little children, hear us as in earnest effort we seek Thee in this holy place where we have so often found Thee.

May the pressure of Thy good spirit break through every obstacle that worldliness, apathy and indifference may erect. In this hour of worship may we be lifted above the misty lowlands of our common days, into those loftier altitudes where spirit with spirit may meet. Through Jesus Christ our Lord. Amen.

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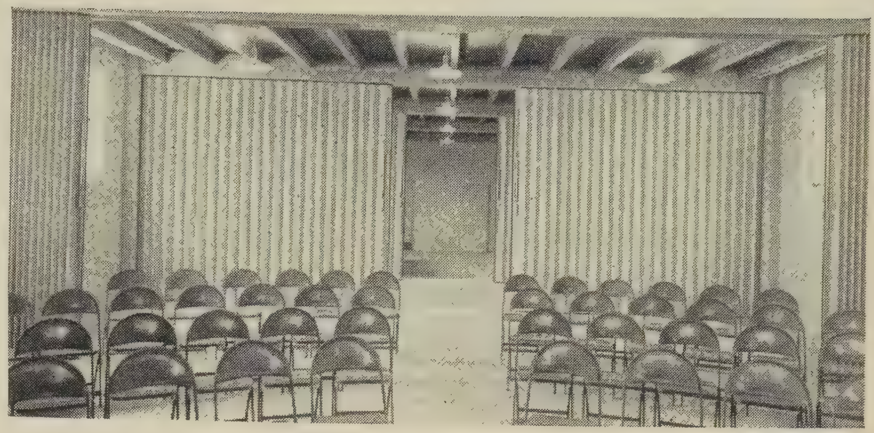
Sunday School?



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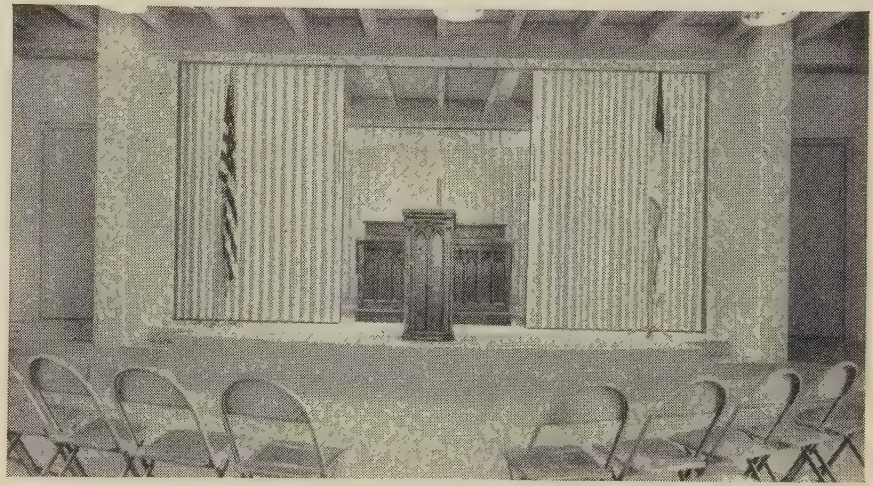

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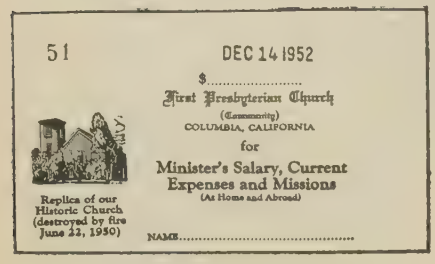

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SERMON STARTER

March Toward Thine End

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go to thine end till the end be: for thou shalt rest, and stand on thy lot at the end of the days.—Daniel 12:12, 13.

THE beloved pastor Emile Guiraud confided to us, one day, that whenever he was too harassed by worries, overcome by trials, or tormented by the wickedness of men, he would tell himself—thinking of the people of his own age—"In thirty years, at the most, we shall all be dead! That brings things back to their true proportions."

In fact, we ordinarily live with our joys and our sorrows, our passions and our disappointments, as though they were eternal and we were linked tightly to them and they forever riveted to us. From thence come our feelings of despair or frenzy, one as absurd as the other. We live as though we did not know that if our lives are determined by the commandment, "March toward thine end" nothing can be taken from us. But the fact is that though man wake or sleep, run or stand still, laugh or weep, does good or evil, becomes worked up and excited or remains morally as inert as an ox, he walks toward his end. He may accelerate his pace but not hold it up. It is because we forget this fact that we conduct ourselves like fools. * * * The only important thing in the world is to be able at all times to account for ourselves to God. * * * The only question which is decisive since it is the only one which engages our eternal future — is that of our personal destiny. * * * "Death," writes Vinet, "is the knot which draws together all morality." This is why the Book of Daniel calls those who have understood this "intelligent."

Notice that this command has a personal accent! It does not say, "You, men, march toward your ends!" but "Thou (Daniel, Victor, Helen or Joan) march toward thine end." And this emphasizes the importance of the person, the individual, before God. In our pagan - Gregarian epoch we tend to overlook this. In the face of the gigantic forces which today torture, buffet, and enflame the world, the human being is quite forgotten, quite overlooked. Amid such infernal thunderings, who hears the sobbing of a mother? In the midst of such holocast, who sees the baby a bomb has torn apart? The official communiques sometimes remind us of this—with the terribly revealing phrase: "Insignificant losses." But for God it is this "insignificance" which is everything. In a sense, we might say that God hears nothing else, sees nothing else.

* * *

Everything goes toward its destiny and knows it not, but this creature — his son — dare not be ignorant of it, because in all the world he is the only one who is able to turn his destiny toward salvation or perdition, to fall into darkness or to rise to the light! The end of the world does not interest God. But he never ceases to emphasize the end of man, and to warn him to consider it. * * *

Man flees the God who seeks him in order to save him. He tries to escape him, with epileptic-like fits, with rapacious passions and orgies which greatly amuse the demons, with ambitions which are grotesque for the sons of God, in distractions unworthy of a thinking being, in pleasures which finish by becoming no more than stupefying opiates. He flees God also in his work, even in his art, and finally flees him by losing himself in others, by hiding in the mass. Man, who is personally particularized by God, tries to escape him by taking refuge in the anonymity of the crowd.

At first glance this is confusing, for, ultimately. It is not man's habit to want to pass unnoticed, to lose himself modestly in the crowd. On the contrary, he aspires to be noticed, to be singled out, acclaimed and decorated. Then it is that man becomes afraid, afraid of death and afraid of God. Haunted by the fear of death, he looks for some sort of permanence which shall save his person from total loss. He throws himself, especially when he is young, into the joyful abandon of the collective, but a pitiful postponement of famine for one who is famished for eternity. The more he matures, the more he finds this out. There is no way to play tricks with the command, "March toward thine end."

Moreover, because a man is afraid of God, afraid of the judgment of God, he thinks that by throusting himself into the mass, by dissimulating himself there, he can escape the judgment,

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Man then turns to considering his nation, his race, his class, his party as one of those anonymous societies with limited responsibility, in which one might (if one were dishonest) engage in shady business, without too much personal risk, precisely because it was anonymous and of limited responsibility. But the command of God destroys this illusion: "March thou toward thine end to give thy reckoning." God will not judge the anonymous mass, but he will judge one by one the whole number of persons who comprise it. Rauschenbush, to show the diabolic side of such institutions, said that "God himself would not be able to send to Hell a limited corporation." That is right. But he can, perfectly well put its stockholders there. Not the group nor the party, but the group members and the participants! Our personal responsibility remains.

* * *

In recognizing that on this earth we march toward our end, we see that God already wills even our terrestrial happiness. That is why the Book of Daniel calls those who have understood this "intelligent."

But beyond all this God wills above all our eternal happiness, which he has prepared for us from the beginning of the world.

Let us make no mistake about the meaning of the word "end." It signifies here, not a cessation but goal. * * * It is not a question of annihilation but, on the contrary, of fulfillment, or better, a reintegration and restoration of ourselves * * * after the plunge into darkness, the emerging into light.—Etienne Elie Lauriol, Pastor, the Church of the Oratorie du Louvre, Paris, France, in *Best Sermons*, 1951-1952, by G. Paul Butler; Macmillan

POETIC WINDOWS

Alternatives

What is life, but give and take:
Ebb and flow: sleep and wake!

Rhythm, heartbeat; come and go.
Pendulum swung to and fro!

Joy and pain; the dark and light!
Spirit, matter: wrong and right!

Spring and winter: sunshine, rain:
Life is death and * * * life again!
—Martha Martin

Life and the Sickle Moon

I saw the green meadow of the sky and the sickle moon,
And remembered my own Life's field and the time of harvest.
I said, "Oh my fate, while you slept, the sun has risen."
The answer came: "In spite of what's past, do not despair."
God pure and naked like the Messiah to Heaven,
From your lamp a hundred beams shall reach the sun.
Don't trust your star, that sneak-thief of the night,
The trickster who stole the crown of Kaus, and the belt of Kaikhosrou.
Though gold and ruby bangles pierce your ears,
Attend to the voice which tells how beauty fades.
Yet good luck to the mole which makes your face more lovely:
That little pawn can check the sun and moon.
And say to the sky, "Don't lay this trumpery out:
Love buys the moon for a barley-corn, and the clustered Pleiads for two."
The hypocrite's zeal makes religion a burnt harvest:
So burn your woolen cassock, Hafiz, and go!
—Hafiz of Shiraz

The Rhythm of His Life

Until I caught the rhythm of his life,
  I had not heard the music of the spheres,
The simple cadences of ancient psalms,
  The lyric beauty of a thousand years.

I had not seen the loveliness of dawn
  Across the lifted hills, the gold and gray
Of winter sunsets, or the moonlight's hush

Upon a sleeping world, or flash of spray.

Against eternal rocks! And now, behold!
The Voiceless Future is a singing flame!
White Presences attend me everywhere,
Their canticles an echo of his name!
—Mary Hallet in *Christ in Poetry*, by Clark

To a Revolutionist

With deadly drive Your grim advance
Against tradition swept the world.

But we have found a way to conquer even You.
We talk like rebels, deprecate tradition,
Discuss with unchanged hearts a world of change,
And make of You, tradition-smashing Christ,
Another dead tradition!
—Harold E. Fey

SELECTED PROSE

When Shakespeare Passes By

The panorama that meets our gaze when we step across to the window is really a cinematographic film of our own making. The animated scene depends for its colour, not in what is going on in the *street* below, but on what is going on in the *soul* within. As W. C. Gannett sings:

The poem hangs on the berry-bush,
When comes the poet's eye;
The street begins to masquerade
When Shakespeare passes by.

Four people, having spent a while chatting by the fire, stroll across to the window. One, a racing man, is immediately captivated by a noble piece of horseflesh that happens to be prancing by; a second is attracted by a sumptuous car; a third member of the party—the sex is immaterial—goes into raptures over a lovely hat; whilst a fourth—the sex again immaterial—is lost in admiration of the pretty girl beneath it. The outlook is the same to them all; yet no two see the same things.

Maeterlinck has taught us that we meet on the highway only those of the nature of ourselves. If, he says, Socrates goes forth, he will meet only Socrates, and there will ensue a hurricane of wisdom. If Judas walks abroad, he will quickly confront Judas, and some grim treachery must follow. That being so, Shakespeare has but to look from his lattice to see Shakespeares everywhere. Shakespeares of all ages, heights and styles, will jostle each other on the pavement; Shakespeares are in charge of all the utility trucks, delivery vans and taxicabs on the roadway; whilst every automobile is driven by a Shakespeare, with Shakespeares, young and old, and of both sexes, grouped on the seats about him. It is the philosophy that, in our infancy, a nursery rhyme struggles to teach us:

Pussy-cat, pussy-cat, where have you been?
I went to London to look at the queen.
Pussy-cat, pussy-cat, what did you there?
I hunted a little mouse under a chair.

The point is that a cat may affect an interest in queens and crowns, but, when it comes to the test, she has eyes only for rats and mice.

No part of our anatomy is so sensitive to emotional and spiritual influences as the eye. Tennyson declares that, to one in love, "a greener emerald twinkles in the grass, a bluer sapphire melts into the sea." In his moments of inspiration, William Blake looks upon a transfigured world. Hemmed in by the squalor of lowliest London, his glowing fancy transformed each narrow alley into one of the boulevards of Paradise. In his matter-of-fact way, he would tell how he came upon a tree full of angels at Peckham Rye, met Ezekiel in Hyde Park, and saw the pillars of the Holy City at Marylebone and Islington. Every common object was transfused with celestial splendour. It is the old story: Shakespeare passed and the streets were all of gold.

The truth has practical implications. When Newton passed, a falling apple suggested thoughts that gave a new direction to science. When Watt passed a singing kettle changed its tune and chanted the glories of a mechanized world. When Marconi passed, every breath of air became a vehicle for world-wide communication. When Fleming and Flory passed, the mould of a mushroom became capable of the miracle of penicillin.

Every landscape depends for its loveliness, not on hill and valley and stream, but on the eye that beholds it. Tim Linkinwater, as lovers of Dickens know, lived in a dingy London attic. Its one touch of colour was the row of flowerpots on the window-sill. But, to Tim, it was a fairy palace. "There's nothing like it," he would boast. "There's not such a spring in England as the pump under the archway: there's not such a view in England as the view from my window. I know; I've slept here for forty-four years, and here I hope to die!" Let any man skilled in the arts of rhetoric attempt to refute that argument.

The New Testament presents the record of One who excelled in the sublime art of seeing the best shining through the worst. In a craven coward who had thrice denied him, he saw a martyr who would dauntlessly die for his faith. In a woman of the street, he saw a saint of infinite sweetness and charm. In a ruthless and relentless persecutor, he saw a singularly winsome and persuasive evangelist. When he passed by, every berry-bush stood beflagged with

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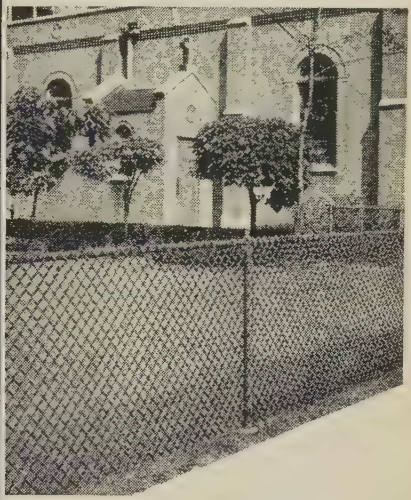

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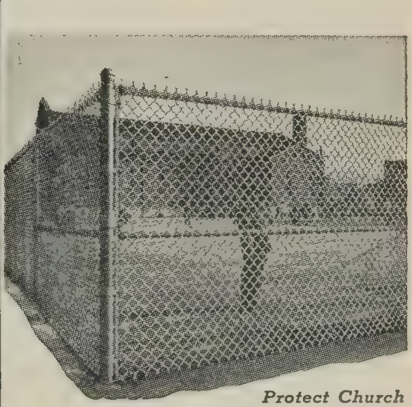

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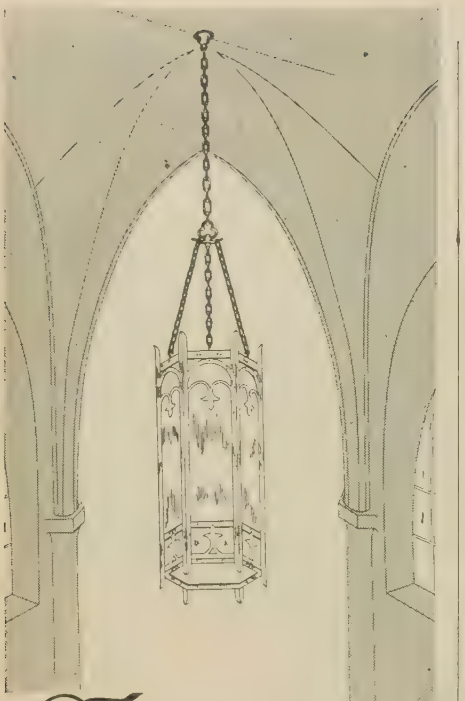

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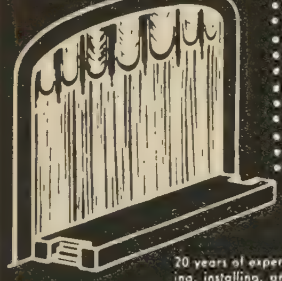

poems, and every thoroughfare was brave with pageantry and masquerade. —F. W. Boreham in *Arrows of Desire*, Judson Press

BOOKISH BREVITIES

America has one philosophic theologian who has won and continues to hold the attention of thoughtful men all about the world. With almost incredible erudition and every element of the authentic prophet, including insight, perceptiveness and logic, he stands alone, yet not apart from, his contemporaries. That he happens to be a member of my own communion is quite incidental. I am referring to Reinhold Niebuhr, a man to whom all churches are deeply indebted and who has shown himself quite able to hold his own against the most gifted secularists. Niebuhr's latest book, *The Irony of American History*, deals with the position of America in the world community in the light of her history. He sees the deeply ironic element in our history in the radical contrast between the dreams and hopes of our forefathers and the stark reality of our present situation. He sees, too, the easily overlooked contrasts in the thought and life of today. He is keenly aware of the fact that, in national, as in individual life, there are inescapable and tragic choices which must be made—choices between equally valid loyalties. And yet, "the Christian faith is surely right in not regarding the tragic as the final element in human existence." This is at once a searching and clarifying interpretation of the genius and possible destiny of our nation (Charles Scribner's Sons; $2.50) * * * One of the most interesting groups of modern books, particularly poetical and theological, is *The Wisdom of the East Series*, published by John Murray, London. In this series we have fresh translations and expositions of the little classics of China, India, Japan, Arabic, Persia, South-East Asian and Egypt. The most recent addition to the series is *Hafiz of Shiraz* by Peter Avery and John Heath-Stubbs. Hafiz (circa 1320-1389) was one of the greatest of Persian poets. He was, in fact, one of the really notable lyric poets of the world. The introduction is a most enlightening piece of work. It reveals, as does the translation itself, the results of close collaboration between a student of the Persian language and a poet of no mean repute. The poetry of Hafiz is subtle, delicate and haunting, at once sensuous and spiritual (Transatlantic Arts, Hollywood-By-The-Sea; $1) * * * More years have come and gone than I like to think since I first read a book by F. W. Boreham. "Once a Borehamite," said an English friend of mine, "and you will always be a Borehamite." It is only a guess, but I have the suspicion that no preacher, now living, has enjoyed so many readers. His new book, *Arrows of Desire*, a volume of wise and winsome essays, borrows its title from William Blake:

Bring me my bow of burning gold!
  Bring me my arrows of desire!
Bring me my spear! O clouds, unfold!
  Bring me my chariot of fire!

The book contains some thirty essays, each a work of art, and with titles running all the way from "When All the Cats Are Grey" to "When Shakespeare Passes By." Personally I am greatly indebted to Boreham. And that indebtedness is not so much for what he has said as for what he has suggested to me. For example, in the earliest days of my ministry I read a Boreham essay entitled, "Faces in the Fire." I have all but forgotten what he said in that essay, but I have never forgotten its title. Joseph Fort Newton used to speak of life's "sad, glad experiences," I had such an experience just a week ago last night. I had gone back to preach at a united Lenten service, sponsored by a half dozen denominations, in the county-seat town near which I was born. The service was held in the big, old brick church in which I was baptized, attended Sunday school and morning services, and was confirmed—the lone member of a Palm Sunday confirmation class, just forty years ago. As I sat in a large clergy-chair just a few feet from the spot where I had knelt for confirmation, a strange ineffable feeling came over me. I looked out over the congregation. I recognized no more than a half dozen faces. But closing my eyes as the anthem was being sung, I saw again the familiar and beloved faces of forty years ago. And then there crossed my mind the words, "faces in the fire." Driving homeward after that "sad, glad experience," I fell to thinking that I simply must prepare and preach a sermon on "Faces in the Fire"—faces, I mean, of the men and women, some eminent and many humble and obscure, who greatly inspired my life in the Land of Yesterday. Well, it is something like that that Boreham has done, and continues to do, for his readers. Unsectarian as springtime, more catholic than Catholicism, and more evangelical than many Evangelicals, he always manages to remind his readers of the presence and loving adequacy of the Eternal Galilean (Epworth Press, London; 5/—) * * * *Christ in Poetry* by Thomas Curtis Clark and Hazel Davis Clark, represents an anthology of 529 poems by 282 poets. This is, indeed, a treasure. All aspects of the life, teaching, example and rule

(*Turn to page 65*)

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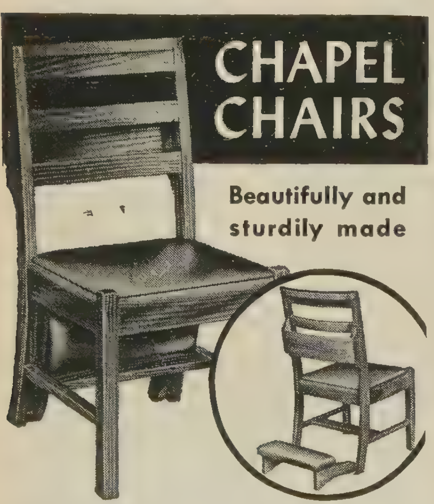

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LET'S HAVE MORE OF THIS

Color in the Church

*by James C. Mackenzie**

IN ecclesiastical decoration, color is rarely used to full advantage, being more often either mis-used or completely avoided. Whether this is through ignorance or prejudice, there is no legitimate reason why it should continue.

Prejudice is much harder to combat than ignorance but when it is against the use of color in church decoration, it would seem that nature has provided all the arguments necessary; for who can watch a sunset, walk in the woods on an autumn day, or observe any of our Creator's works without the realization that an element which plays such a vital part in the scheme of things must be pleasing to him who has used it so lavishly. Why then deny his church the beauty a use of color can bring to it?

Ignorance concerning the use of color and, therefore, its mis-use or avoidance can be even more easily overcome. The first step is acknowledging the fact that the use of color is an art, or perhaps more correctly speaking, a science and can best be handled by those trained and experienced in the field. Today as never before manufacturers are preparing colorful pitfalls for the unwary and to avoid these possible blunders, colors should be handled by those who are familiar with their psychological effects, as well as with their relationships to one another. In very few instances is "eye appeal" enough! Not only in hospitals and institutions should emotional reactions to color be considered; churches, also, should be planned so as to deliberately create an atmosphere; and this atmosphere is not achieved only by one isolated color: i. e., blue—cool, red—warm, but by the judicious use of several colors. "Visual phenomena" must be considered whereby each color is affected by those adjacent to it, which can either kill or emphasize. Too, "after image" should be used to full advantage; the eye can be encouraged to see colors in specific ways, if prepared by other colors in advance.

There are two occasions for the "decoration" of the church and the word is here intended to refer to the use of color, rather than to other methods of decoration. First is the initial construction where the need should not be to cover up or minimize architectural defects but rather to create an atmosphere of reverence conducive to individual and group worship. It is assumed that care would have been taken to select an architect capable of handling this phase of the design, as well as the mechanical details. By so doing, the decorating will not become divorced from the building as a whole but will grow and develop along with the structure and the result will be an integrated unit. Such an architect will, from his technical knowledge of color and its properties, be able to formulate a general color scheme along with the determination of the various design features and will consider not only the emotional effect of the various hues, but also their religious symbolism. This will not settle this phase of decoration, however, as much work must be done at the site in order to arrive at just the right value and chroma of the previously selected hue. And not only walls, floors and ceilings must be considered. Windows play a vital role and should be considered early as the light they throw can alter completely the effect within. Stained glass, of course, comes to mind as affording the greatest range of color but plain tinted and leaded glass can be used to great advantage and is, in fact, preferable to second-rate stained glass. Last in this listing, but not of least importance, colorwise, is the various items of furniture. Dossal cloth, where one is used, or other hangings, pew cushions, altar fittings, etc., all provide opportunity for the use of color, the selection of which can bind the various units into an emotionally satisfying whole.

The second occasion for consideration of color is "re-decoration." Here, frequently, camouflage is of prime importance. Proportions can be modified by the use of light and dark colors. Emphasis can be given certain sections by gradations of color or use of contrasting backgrounds and reflective surfaces can be controlled by the selection of matte or glossy finishes, as well as by the use of those colors which absorb light in varying degrees.

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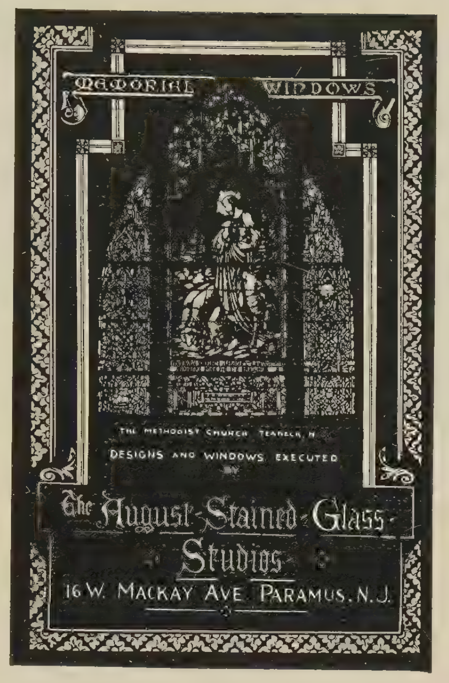
*Architect, New York City.

Bookish Brevities

(From page 62)

of our Lord are here treated by the "fifth gospel"—the gospel according to the poets—for Jesus, too, was a poet. Many of us remember the anthology *Christ in the Poetry of Today* by Martha Foote Crow. It was and remains a good book, but the thirty years that have passed since its publication have given birth to many significant poets and poems. Many of these are included in *Chirst in Poetry*—a fact which makes this anthology an essential inspirational instrument for the minister. Personally I regret that several of the most significant of modern poets are missing — Gibran, Belloc, Houselander — to name no others, which is a pity. Nevertheless the Clarks have done a magnificent job in the preparation of this splendid anthology and clergymen will hail it with delight (Association Press; $3.49) * * * *Guides to the Christian Faith* by William A. Spurrier, is based upon the valid assumption that "belief determines action," and with enviable logic and lucidity the author tells his readers what Christianity is, why Christians believe as they do, and how the cardinal doctrines are vitally relevant to the problems of every day living. This book is not the result of ivory tower thought and speculation. It is the result of the author's experience in teaching and counseling college students, and doing so with outstanding success (Scribner's; $2.50) * * * One of the most difficult problems with which a minister, as pastor or counselor, must deal is that of the alcoholic. I suppose that the problem of excessive drinking is at least as ancient as Noah (Gen. 9:18-25), and it is as modern as today; but how to deal with this problem has only, in recent years, become a major interest of ministers. One thing is certain: mere denunciation of the alcoholic is not enough. What is needed is sympathetic understanding. The question is not whether or not a man drinks to excess but why he drinks to excess, and what can be done to help him. To this end the best book I have come across— a book at once serious, scientific and sympathetic—is *Drinking and What to Do About It* by William A. DeWitt. For more than twenty years the author has studied the problem of drink and the problem-drinker. This study has taken him to many universities and clinics including the now famous Yale School, a section of which meets each summer in my own little city, and the results of his research will be more than helpful to the pastor and counsellor (Grosset and Dunlap; $2) * * * *Best Sermons*, 1951-1952 edi-

(Turn to page 72)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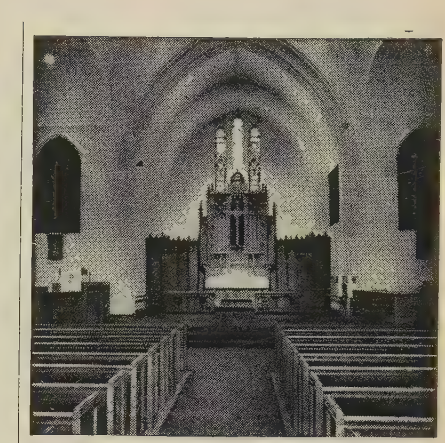
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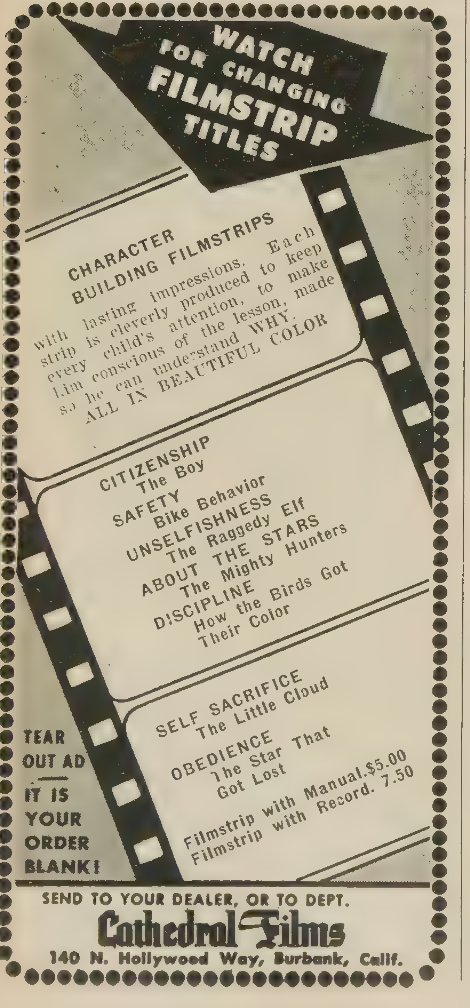

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On Being Saved From Sin

A Sermon by Raymond E. Balcomb ★

WE have an old-fashioned sermon on an old-fashioned subject this morning. The sermon is old-fashioned because it presumes to begin with a text, "you shall call his name Jesus, for he will save his people from their sins." The subject—on being saved from sin — is so old-fashioned that we don't hear much about it these days. In fact, it has a rather disagreeable taste to most of us, a rather offensive odor; it smacks too much of emotionalism and hell-fire theology. We rather like to think that it went out of date with celluloid collars and the horse and buggy. We moderns prefer to talk knowingly about "complexes" and "drives." Norman Thomas suggests that a 20th century prodigal son when he comes to himself and decides to return to his father prays something like this: "Father, I've got myself into a lot of trouble. I suppose you think I've done wrong. But after all it's your fault—the way you brought me up. Particularly, it's mom's fault. In the far country to which I went I met a psychiatrist who told me that in a way I was a victim of 'momism' and not much to blame. He might have fixed me up, but I couldn't find his price among the husks which the swine did eat and which I was forced to share."

Why do we embark on such an outmoded subject? Because it's as modern as tomorrow morning's newspaper! It is so clear that he who runs may read that there's still plenty of what the Bible calls sin afoot in the world. Our daily ration of crime and scandal is one example. The other day this headline assailed the eyes of newspaper readers: "Gloria Carroll in Morals Case. WEEI's Blonde Singing Star, Announcer Russell Guilty." We call it "morals," the Bible calls it sin. It is equally obvious that at the root of what's wrong internationally, the thing that is giving us a perpetual case of the jitters lest the chain-reaction of World War III be set-off, is what the Bible calls sin. Some years ago the great British political cartoonist David Low published a sketch. From a background of sky and cloud a mighty arm and hand stretched out. In the palm of the hand a tiny figure of a man was gesticulating wildly toward the clouds which hid the Almighty and shouting something like this:

"You may have made man, but I, Adolph Hitler, will destroy him."

That pride, that attempt to usurp the prerogative of deity, that egocentricity which drove men and nations fifteen years ago is still with us and in Biblical terms it is still sin. As current a journal as *Time Magazine* recently noted that two revivalists were going strong—Billy Graham and Bryan Green. What is the message that thousands come to hear these men proclaim? Essentially this: we are sinners; we cannot save ourselves; Jesus Christ can save us. It's an old-fashioned subject alright, but it's not out of date! Let's take time to think together on this Advent Sunday about a line from the Christmas story found in the gospel according to Matthew, "you shall call his name Jesus, for he will save his people from their sins."

I

We ought to begin by making it clear what the text does not mean. It does not mean that Jesus saves us from being sinners nor that he saves us from the consequences of sin. Sometimes our vociferous radio gospelers make it seem as though he does, as though salvation is the easiest way out, a way to escape responsibility for our deeds. But it isn't. At least none of the great men of the faith have ever thought that they were saved from being sinners. Paul was always talking about salvation; he believed he had it; but he didn't think that it made him sinless! Rather, in Romans he says, "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate . . . I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do." John Wesley believed that Christians are called to become perfect, but he never claimed that he had done so. No man was ever more confident of what Christ had done for him than Martin Luther, but we all know that he was full of faults, "faults of temper and of taste, —passionate, domineering, obstinate, prejudiced, violent, vituperative, and coarse." Adoniran Judson was heard to say as he lay dying, "I know I am a miserable sinner in the sight of God." Jesus does not save us from being sinners; he exerts no magic power that automatically makes us sinless.

Nor does he save us from the consequences of sin. The consequences of

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*Minister, Sellwood Methodist Church, Portland, Oregon.

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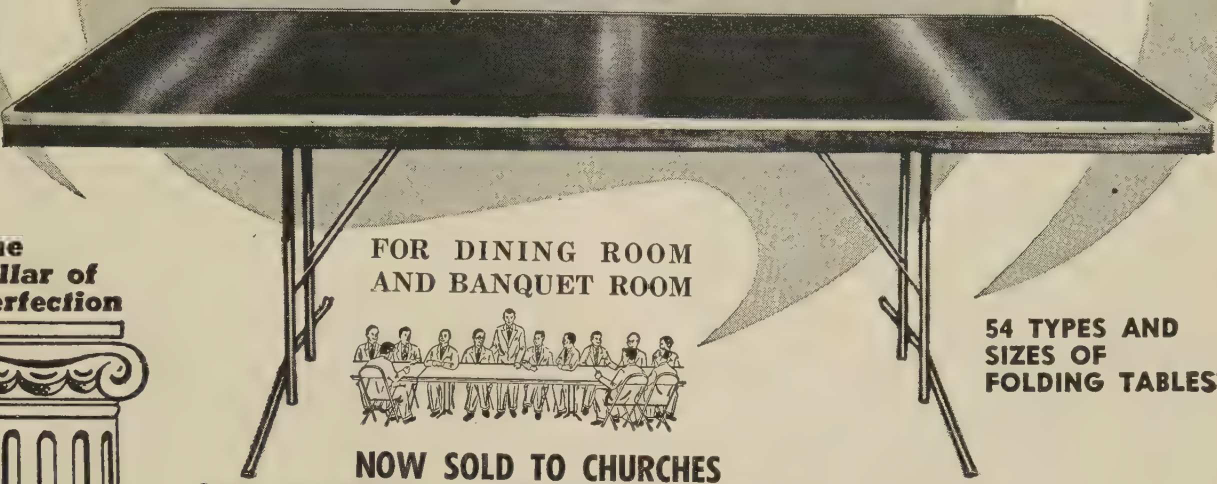

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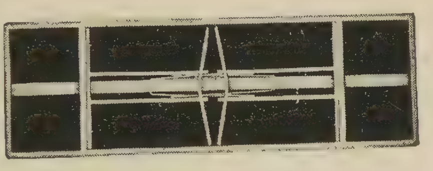

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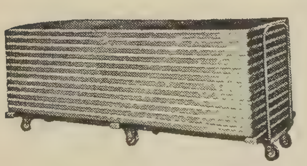

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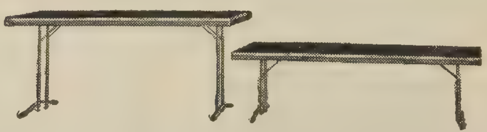

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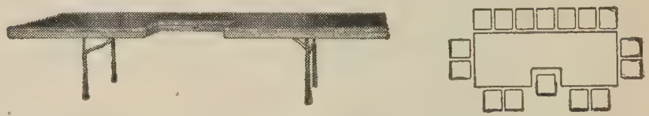

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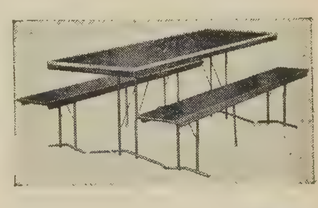

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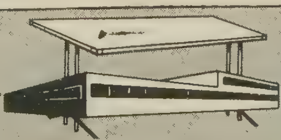
THE *Monroe*  *Company*
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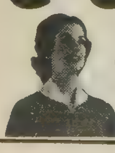

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our own sins and others as well. There is no interference with the laws of cause and effect. If you disobey the law of God by putting your fingers in the fire, you get burned no matter how devoutly you believe in Jesus. Salvation is not a process whereby we can slip out ourselves from under the consequences of past wrongdoing nor alleviate them for others. Go out into the field of life and sow tares for half a century if you are so-minded. But do not expect that they are going to be magically transformed into wheat for you. "Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap." You can be saved no matter how bad you are; but you cannot escape the consequences of wrongdoing.

One of the most agonizing examples of this that I know is told by Clovis Chappell. A young man carried his little baby in to see a noted eye specialist. The child's eyes were very bad. The physician examined them and shook his head. "Her eyes will never get better," he said, "but will get worse. She will be blind before she is grown."

As the father's face lost its color he managed to say in a low voice, "Doctor, my youth wasn't what it ought to have been. Can that be the cause?"

And the doctor said, "You needn't have told me. Certainly it is the cause."

It was a brokenhearted man who kissed his child to sleep that night, and that very broken heart makes him a candidate for salvation; but the consequences will not be taken away. He can be saved, but there will be no daylight for his daughter. Jesus does not save us from the consequences of sin. "You shall call his name Jesus, for he will save his people from their sins"—but not from being sinners nor from the consequences of their sins.

II

What, then, does he save us from? For one thing, he saves us from being beaten by sin. He saves us from being tyrannized by it, from surrendering to it, from being overwhelmed by it. Any normal personality always reaps at least one consequence from wrongdoing — a sense of guilt and shame. Jesus doesn't save us from that—if anything, he increases its intensity—but he does keep us from being conquered by it. And that is far more significant than you might at first suppose.

Ask any psychiatrist what it is that lies at the root of much mental illness, what it is that puts many people off their trolley, and he will answer: "Guilt feelings." Guilt does strange things to us. Remember Lady Macbeth crying, "out, out, damned spot!"? Never was a fictional character more psychologically true to life. Guilt makes men jump out of windows; it ties our bodies up in such knots that medical science alone cannot heal them. I once knew a young woman whose recovery from a major surgical operation was delayed until a guiltily-kept secret was told.

Jesus, however, can save us from that. He can take away that morbid, excessive dwelling on our own failures that saps our energy. He can make us realize that God understands and forgives, even though we have to take the consequences. He makes us realize that God can and will take us back into the family, as it were, so that although we are cast down we are not overcome by evil. Isn't that the heart of the story about the prodigal son? After hearing Billy Graham, one old man in a battered hat said, "I felt as though a stopper had been pulled out of the bottom of my soul and let out all my sins." The feeling he was expressing in that picturesque speech was that he once more had dignity in his own eyes, a conviction that God thought he was worth something. He was saved from a brooding (if largely unconscious) sense of guilt at being a failure.

Perhaps the deepest of the penitential Psalms is the 51st. Read it before dinner today. It is the Psalm read by the Jews on Yom Kippur, the Day of Atonement. It is the Psalm read in the Church of England on Ash Wednesday. It is the cry of a soul for cleansing and Pardon. The Psalmist had sinned and throughout the Psalm his sense of guilt follows him like the hound of heaven. "Have mercy upon me, O God . . . wash me thoroughly from mine iniquity, and cleanse me from my sin . . . purge me with hyssop, and I shall be clean . . . deliver me from bloodguiltiness, O God." And what is the closing note of this Psalm, what is the experience of this man who felt he had blood on his hands when he turns to God? A sense of relief, of salvation, if you will. He discovers that all God wants is "a broken and contrite heart." He was saved from being beaten by the sense of guilt which followed as night the day his wrongdoing.

I am not prepared to say (and I am inclined to suspect anyone who thinks he is) just how it is that Jesus saves us from being beaten by the consequences of our wrongdoing. But it is a fact testified to by hosts of Christians for nearly 2,000 years now; and it is a fact that has analogies in secular experience. Some time ago a 19-year-old boy was sentenced for auto theft.

"He had already served time in various reformatories and prisons; his first term was for armed burglary at the age of 12. Apparently he was one of

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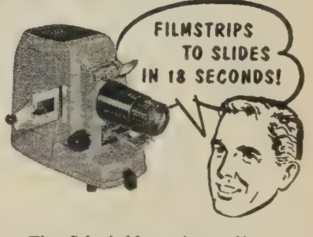
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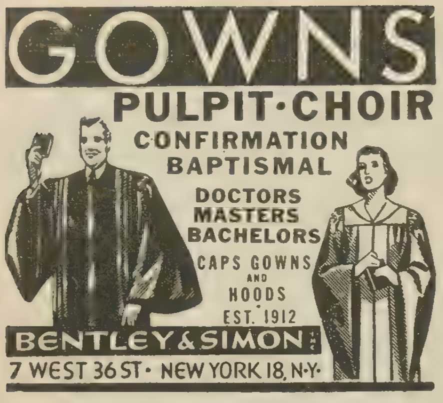
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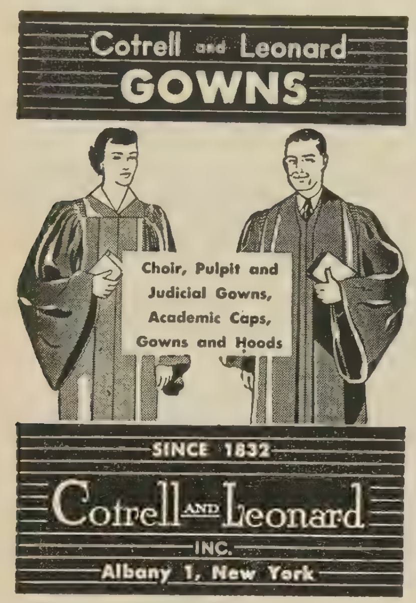
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those incorrigible and dangerous boys who eventually are killed by fellow gangsters or end in the Death House. "At first the boy lived up to his reputation. Loudmouthed, swaggering and sadistic, he broke every rule, baited the guards, refused to work. Kindness, reasoning, threats and punishment were equally unavailing. The Warden was about to give up . . . when one of the elderly convicts—a bank and mail robber notorious in his day—unexpectedly took a hand. . . . Little by little the lad's insolent cockiness and rebellion . . . vanished."

Today he is a happy and successful member of society. How was he saved from being beaten by the consequences of his wrongdoing? Nobody knows, but he was! And that's something that Jesus can do for anyone who will take him seriously. "You shall call his name Jesus, for he will save his people from their sins."

Secondly, he saves us from indifference to sin. And this is by far the most important part of this sermon for most of us. You probably have just finished saying to yourself, "this doesn't touch me. I don't get involved with other people's wives. I don't want to rule the world. I'm not oppressed by feelings of guilt. I try to live a good life, preacher." Over ninety per cent of us in a nation-wide poll answered "yes" to the question, "would you say that you honestly try to lead a good life?" And three out of four of these admitted that they were successful more than half the time! In reporting the survey, the *Ladies' Home Journal* (for whom it was made) remarks, "It is evident, therefore, that a profound gulf lies between what Americans *think* they do and what they *do* do. The extent of this national schizophrenia is made clear by the paradox that while (1) eight out of ten Americans think that most of America's problems would be solved by absolute adherence to the law of love, yet (2) eight out of ten Americans think they themselves obey the law of love. Thus not they but someone else is at fault." Which in plain language means that most of us are indifferent to our own sin; it rolls off like water from a duck's back, so easily we aren't even conscious of it! The average American doesn't even know he's a sinner! We have all caught the spirit of the old saying that goes: "If you were born in Boston you don't have to be born again."

Since we are about an average congregation it can be assumed that what we really need, therefore, is to be saved from our indifference. And Jesus does just that. No one who reads the gospels with any comprehension at all ever comes away with the idea that sin doesn't matter. On the contrary, Jesus insists that ethical living is the heart of the whole matter: "Why call ye me Lord, Lord, and do not the things which I say?"

There is a "success-psychology" brand of religion abroad just now which is symptomatic of our indifference to sin. As Dr. Ralph Sockman recently noted, "a new 'escapism' is weakening the impact of the churches. Our grandfathers may have given themselves excessively to a narrow evangelism which sought merely to save sinners out of the world without tackling the sins of the world. The popular trend of preaching now is to provide escape from the world into peace of mind, while society goes unsaved. Congregations prefer to feel good rather than to be good. And pulpits find it more appealing to soften sins into complexes and redemption into relaxation."

Jesus saves us from that. Once one gets even a little of his spirit he is no longer so sublimely and sentimentally sure of his own goodness, nor of the pristine purity of his own nation's motives, nor the final excellence of the economic system he happened to grow up under. Rather, he is driven to admit his own shortcomings; he realizes that what we need as a nation above all else is repentance; he realizes that our own economy is in many respects like wild animals fighting in the jungle rather than an intelligently ordered cooperative effort for the common good. "You shall call his name Jesus, for he will save his people from their sins"—including indifference to sin!

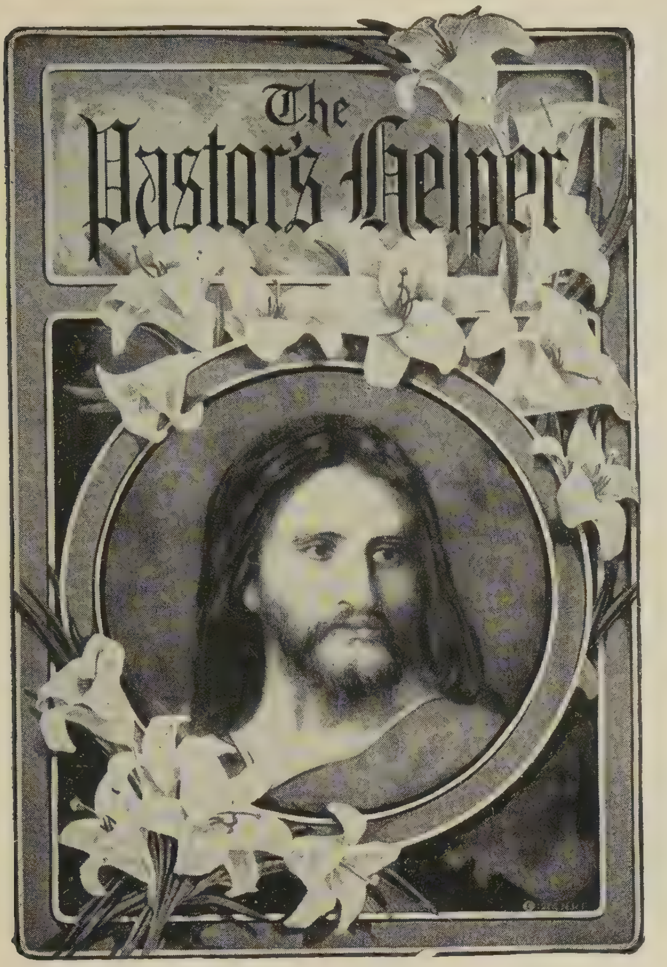
There is an old story that says a man once came to Gautama Buddha, the Indian sage, asking for the way of life. Buddha led him down to a stream, the seeker imagining that he was to undergo a ritual of purification. When they were some distance out in the water, Buddha suddenly forced the man's head under water and held it there. Finally, in a last desperate effort the man wrenched himself free.

Quietly Buddha asked him, "when you thought you were drowning, what did you desire most?"

The man gasped, "Air."

Back came the lesson, "when you want salvation as much as you wanted air, then you will get it."

"You shall call his name Jesus, for he will save his people from their sins." He will not save us from being sinners, nor from the consequences of our wrongdoing; but he will make us hunger and thirst after righteousness, he will make us want salvation as we'd want air if drowning; he will save us from being overcome by sin and from indifference to it!



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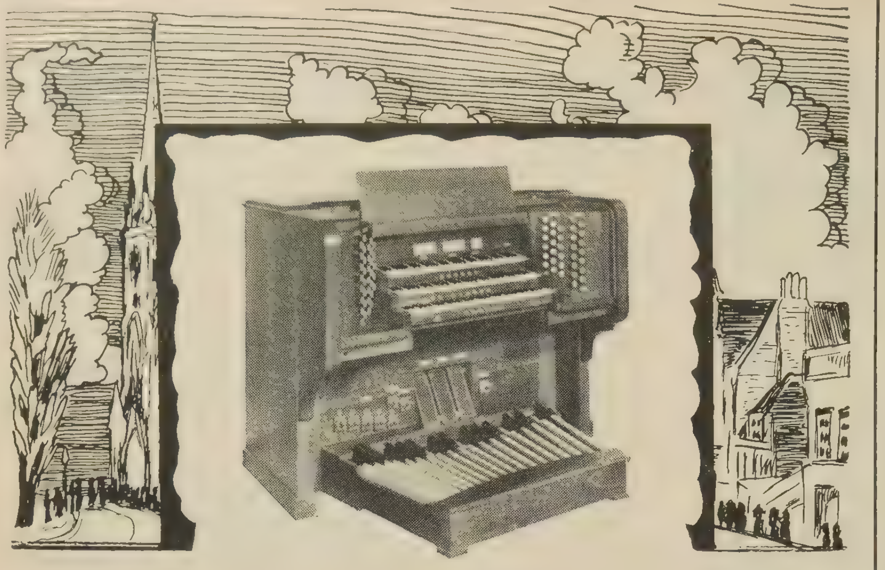

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Bookish Brevities

(From page 65)

tion by G. Paul Butler, represents a genuinely magnificent achievement. And I say this despite the fact—or, should I say because of the fact that his anthology covers so much territory? From something like six thousand manuscripts, Dr. Butler has chosen fifty-two sermons. These fifty-two sermons represent Protestant, Roman Catholic and Jewish prophets of our day. And they represent American, French and Australian pulpits. Dr. Butler has not been alone in his selection of sermons. He has had the assistance of distinguished clergymen, Protestant, Roman and Jewish; but, even so, the appellation "best sermons" must be used in a relative sense. The truth is that many of the really best sermons preached in any land or communion are heard by comparatively few people. I may illustrate this by recalling an incident which happened years ago when I was engaged in editing the volume *Anglo-American Preaching.* In the preparation of that study and anthology I sought the advice of many men whose critical judgment I respected most highly. Among others, I interviewed an internationally famous scholar—a man who many would acclaim as one of the greatest of church historians and also a very great preacher. In the midst of our conversation about great preachers and great preaching he said, "In the course of my life I have heard five really great sermons. Three were preached by men of international renown and two by pastors in rather obscure villages." And this man really knew great preaching! I have, above, given the gist of a sermon by the distinguished successor of the illustrious Wilfred Monod of the famous Reformed Church of the Oratoire, Paris, which was given to the Protestant Reformed Church by Napoleon. Successively this church had served as the royal chapel of Louis XII, XIV and XV. Since the days of Napoleon it has stood as a Gibraltar of Evangelical Christianity. But, the thing that interests me at the moment is the difference—possibly uniqueness would be the better word—of Lauriol's sermon. This sermon has originality. It has Evangelical fervor. It has Catholic inclusiveness. It has Gospel truth. It searches the conscience and pleads for a decision, and yet is not the kind of sermon that would be considered "great" according to popular American standards. But this is precisely what makes *Best Sermons* invaluable. It offers the preacher a rich variety of sermons, each one of which carries its own singular distinction of religious thought and homiletical technique (Macmillan; $3.75).

Mrs. Engel

THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel†

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

Church Meals Can Be Attractive

*by Mary Edith Barron**

IN the farewell speech to his congregation, one minister put down his fork, gestured to his expanding waistline, and quipped, "I shall always keep close to my heart this gift of extra weight which you have so generously added." This clerical lament is no joke to many church workers who eat starchy casseroles and unattractive meals served from the church kitchen.

You don't have to serve beans or spaghetti to make a profit on a church luncheon. If your guests revel in the eye and taste appeal of a crisp, cool salad with hot bread and steaming black coffee in your home, there's no rational reason why they should eat unappetizing and unflavorable food at the church.

The organization that pools its ideas and plans its cuisine with imagination, and a flare for the dramatic, soon gains a reputation for caring about others. When a meal is lifted out of the ordinary, it becomes a culinary art, a memorable masterpiece. Drudgery gives place to pleasure.

The Women's Association of the Pacific Beach Presbyterian Church won the popularity poll in the San Diego and Imperial Districts of the Los Angeles, California Presbyterial when they were hostesses at their annual meeting in October, 1951. Tickets were priced at seventy-five cents. Two hundred and thirty meals were served. Net profit? Fifty dollars.

A three-point goal was agreed upon by the planning committee:

1. Guests must receive their money's worth.
2. Food must be tasty.
3. Both the table setting and food must be attractive.

The menu included a fruit salad plate and a cream puff filled with creamed turkey, mystery dessert, tea and coffee. The fall motif was followed in the food, decorations, and other details of the meeting. Work was delegated so that all those who helped could attend at least a part of the ten to three meeting.

Everything possible was prepared in advance of the meeting day and stored in refrigerators in the homes of those who helped. An hour before serving time the chilled food was brought to the church and assembled on plates. Three-fourths of the plate was thickly covered with lettuce. On this was placed a large square of lime and pear jello. Arranged attractively around the jello was a half moon slice of cantaloupe, a canned peach half filled with cottage cheese and topped with a prune, three horizontal slices of bananas, one-half slice of canned cranberry jelly, watermelon ball, and water cress. Over a portion of the salad they poured a tablespoon of mayonnaise mixed with crushed pineapple, and added a sprig of mint.

On one side of the salad plate rested a bakery-baked cream puff filled at the last moment with hot creamed turkey. (One 25-pound turkey is ample for this.) Cream puffs were set in paper custard cups of fall colors to keep them from absorbing juices from the fruits. The one-plate course simplified serving, leaving some of the waitresses free to help in the kitchen.

The mystery dessert is always a favorite, and there's nothing mysterious about it to those with the recipe.

MYSTERY DESSERT

4 eggs
1 cup sugar
1 cup corn syrup
½ cup pecans or walnuts
1 cup shredded cocoanut
1 tablespoon melted margarine

Beat eggs. Stir in sugar, syrup, chop-

(Turn to next page)

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†Mrs. Engel may be addressed at Route 2, Georgetown, Texas.

*Mrs. Wayne M. Barron, San Diego, California.

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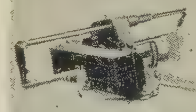

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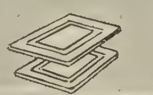

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Let's Take a Vacation Today

by Joyce Engel

HOW about a vacation today? "Are you out of your mind?" we can hear you say. "The time schedule is as packed as a one-suitcase-for two children and selves on a ten-day trip. Decisions regarding items to take are made—and then remade. Let's see, how many dresses for Sue plus Jimmy's shirts means how much space for friend husband's and my clothes? Impossible! A vacation right now is just as much out of the question!"

You're right. A trip to Bermuda, or even sunny ocean shores, is impossible. But in the above situation you could have taken two suitcases, which you probably did. Or, you could have shipped, during the previous week, half the clothes needed, and packed only necessities for the portion of the trip to the destination of the shipment. Either way, friend husband would have appreciated the more-relaxed you.

And — you can take a vacation in the midst of a busy and harried season. Perhaps discouragements, worries, uncertainty have been added to the load you bear, in the past year. But we P. W.'s do not forget our marriage vow, "to keep him . . . in health . . ." Nor dare we forget that even though he is "in health," our state of mind adds to, or subtracts from, his well-being. We can shuck the adverse effects of the load by conscientiously seeking a respite,

How? That is our question! We need only to look to the supreme example. In the midst of a very strenuous period of his life, he rested. He slept during a raging storm, and he retired to a garden.

Us? The children need attention, a cake needs to be baked, a meeting attended, the doorbell to be answered, a telephone message to take and letters to be written — BUT WE CAN TAKE A VACATION EACH DAY!

Fishing, hobbies, meditation, reading and numerous other activities have been discussed at length as good antidotes. There is still another. Have you tried it?

What do you remember? The gay hours you spent years ago, the pleasant word a stranger spoke, a compliment you received when none was expected, the countless "I love you Mother"—words of joy, the thankful smile of the recipient of a favor you did over and beyond call of duty? We are not suggesting you live only in memories, although they in themselves constitute a full book of smiles.

However, every day for those with eyes to see, there are living examples of man's humanity to man. There is the grocer, or hairdresser, or department store clerk you encountered whose cheery words remained with you for a pleasant interlude. Now and then a bus driver, a depot porter, a friend, or an unsolicited letter makes the day glow a little brighter.

It has been our observation that a friendly person or agreeable circumstance is encountered at least once every twenty-four hours. If none presents itself, a person can create a bright spot for someone else, thus doubly blessing.

So, feel free to take this "minute-of-pleasure" VACATION EVERY DAY, and find in it a stimulant, a refresher, a relief from the grind. It will serve as a renewer of courage and hope.

(Note: It costs very little or nothing to try out this blueprint for a happier, more-relaxed you.)

Church Meals Can be Attractive

(From page 73)

ped nuts, cocoanut, and melted butter. Pour into greased pan. Bake in slow oven 250 degrees about two hours, until brown and firm. The mixture should be from one to two inches thick. Cooked in large quantities, it takes three to four hours to bake.

Generous portions were served in inexpensive clear glass compotes with a dab of unsweetened whipped cream flavored with vanilla. This was sprinkled with cocoanut toasted a golden brown, and served on a green leaf big enough to cover a bread and butter plate.

Cantaloupes and watermelons may not be in season when you plan your luncheon, but other fruits may be easily substituted. Amounts served may be cut and still provide a satisfying meal. Pastry shells filled with creamed chicken or tuna, hot biscuits, rolls, or muffins with butter may be used instead of cream puffs. A meat salad combined with aspic and boiled eggs can be just as tempting.

Whether your menu is planned for lunch, dinner, or a simple afternoon tea, it's the way you serve that counts. Dramatize your food, cut down on fattening dishes, match your menus with table decorations, attend to detail, and church meals will have top priority in your congregation.

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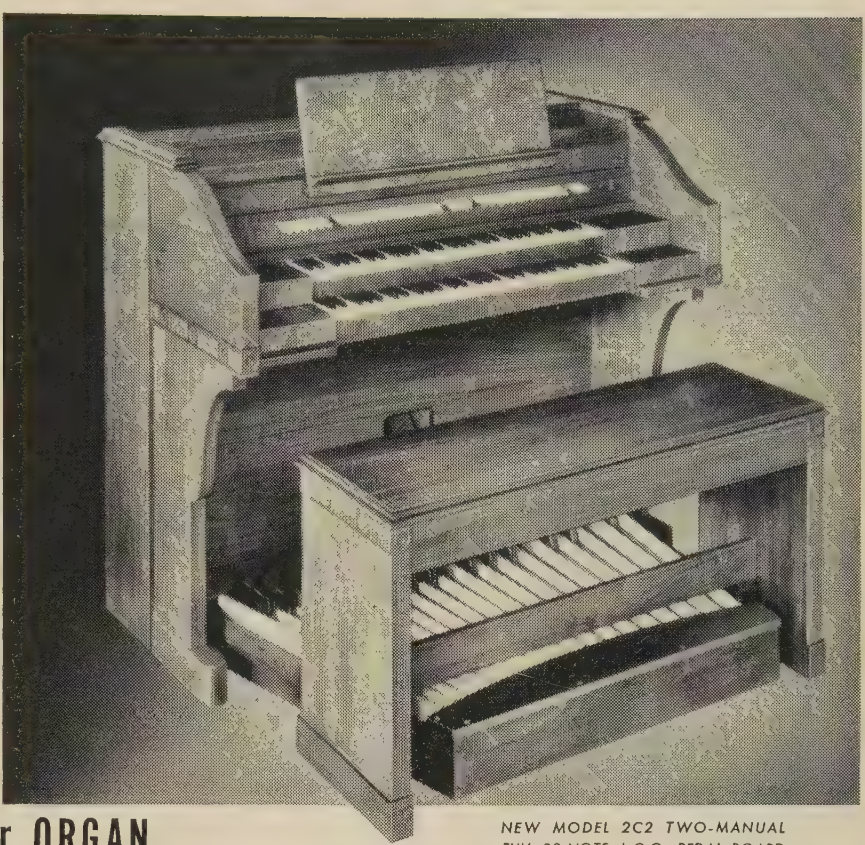

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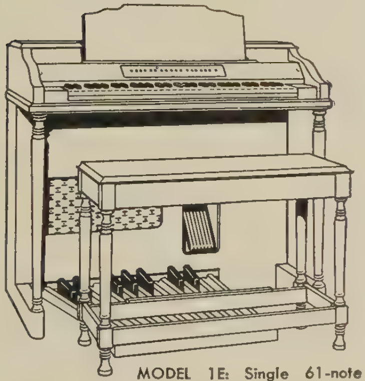

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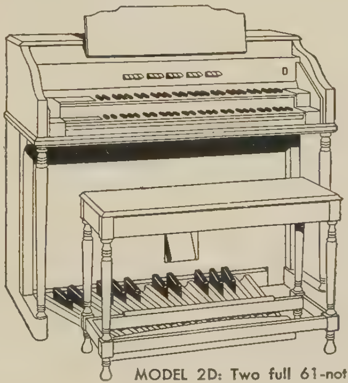

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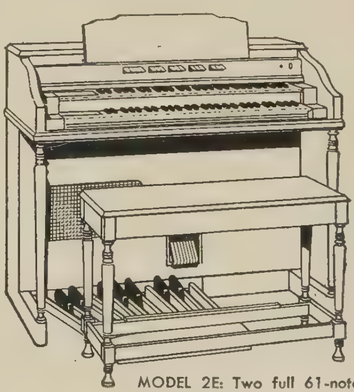

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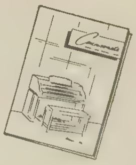

NEW BOOKS

The Bible

The Interpreter's Bible, edited by Nolan B. Harmon and an interdenominational board. Abingdon - Cokesbury Press. Twelve volumes. Volume VIII: Luke and John. 811 pages. $8.75.

Many purchasers of the initial issue (Volume VII on Matthew and Mark) asked, "Where was the coupon I was to receive so that I could get Volume XII free after purchasing the first eleven?" It is attached to the fly leaf in the back of the book.

Now that the book on Luke and John is ready (Volume VIII in the series) readers are asking, "Did others appreciate the first one as much as I did?" The answer may be found in the fact that the original big printing did not meet the demand.

If there is anyone who did not secure the leaflets explaining the whole princely project he should do so.* Even those who have the books will profit by re-reading *How to Use the Interpreter's Bible* by George Arthur Buttrick. This is also available in leaflet form.

Possessors of this set will often refer to the volume which was issued last October for the help to be found in the articles on the New Testament. The current issue will call us back to the writings of seven masters of exegesis and exposition.

S. MacLean Gilmour, professor of New Testament Literature and Criticism at Queen's Theological College, furnishes the Introduction and Exegesis on the Gospel According to St. Luke. The exegesis occupies the middle portion of the page, just under the parallel publication of the text in the King James and the Revised Standard Version. On some pages this constitutes more than half of the page, on others a few lines. In any case it delivers what we want to know about the background of the passage of Scripture.

Luke 5:16 "But he withdrew to the wilderness and prayed." Dr. Gilmour gives in four lines something which with all its scholarship most of us will find stimulating to our meditative life. "According to Luke, Jesus withdrew to the wilderness to escape the throng of suppliants . . . Luke again emphasizes that Jesus prayed at a crisis in his ministry."

The Exposition on Luke is by Walter Russell Bowie; John Knox; Dr. Buttrick.

Dr. Arthur John Gossip writes the exposition on The Gospel of John. Many ministers say that they use the *Interpreter's Bible* after they have prepared their sermons. Thus they can check on their interpretation and receive a lift of courage in corroboration. They are going to have a tough time not quoting Dr. Gossip!

Wilbert F. Howard (Introduction and Exegesis of John) of Birmingham, England, has participated in commentaries and other scholarly contributions on the New Testament. If you turn to his helps on John 21 you will find him separating out the meaning and value of the troublesome account. He and Dr. Gossip combine in an offering which will make the chapter mean more to every reader. Regarding verses 20-23 Dr. Howard includes this sentence, illustrative of the illuminating power of his comments, "Jesus always rebuked curiosity about the future."

On the same passage one of Dr. Gossip's sentences is: "It is to be noted that in his commission to Peter, Christ bids him do not one thing, but two things for his sheep: first, he is told to tend and shepherd them, and then to feed them."

There may be a well-justified attitude against sets of books on anything. Quite often they seem to roll out reams of writing, the same style and the same self-assured drabness runs for thousands of pages. Not so with the first two volumes of *The Interpreter's Bible*. Each has a character of its own. When the list of authors is noted and the many denominations and countries they represent, one can understand the amazing fact that while the same format is used in the first two books each has its own superlative style and contribution.

It is hard to think that any person could resist purchasing any of the volumes. In what part of the Bible would one choose to be ignorant? And yet . . . either of the first two would be worth treasuring as a lone volume.

H. F. C.

The Book of Life, eight volumes, arranged and edited by Newton Marshall Hall and Irving Francis Wood. John Rudin & Company, Inc.

What we really have here is an eight-volume illustrated encyclopedia of the Bible. There is one exception to this editorial plan. Volume I is a special volume intended for little children. It is filled with Bible stories but other religious material is included. There is both prose and poetry and beautiful full-colored pictures. It is made for easy reading. A child of five will find it interesting. Prayers and hymns are included.

The other seven volumes give a commentary on the Bible. The language is chaste but simple. The scholarship is adequate, the condensations from the Bible accounts are skilfully made. The pictures are a delight. While produced primarily for youth this reviewer finds the volumes interesting and he thinks that when families purchase the books they will be read as much by adults as by children.

A home which secures this set of books may consider itself fortunate. The children will grow up with the Bible stories which have given faith to so many folk throughout the ages. Descriptive material will be sent upon request of the publishers, 1018 South Wabash, Chicago 5, Illinois.

W. H. L.

The Flood by Alfred M. Rehwinkel. Concordia Publishing House. 372 pages. $4.00.

Since 1936 Dr. Rehwinkel has been professor of church history, education, psychology and ethics at Concordia Seminary in St. Louis. This book grew from many lectures given by the author on the subject of the flood to pastors' institutes, laymen's seminars, Walther League camps and district church conventions.

The popular style used in the original lectures was retained in the book. The author assumed that "next to Creation, the flood of Noah's time is the greatest event in the history of our earth." The author points out that until a century and a half ago the story of the flood was accepted generally by scientists and by theologians. Today in many quarters it is rejected as a historical fact. The purpose of this volume is to show that a "careful study of the Biblical account of the flood will prove that this fearful world catastrophe offers the most reasonable solution for most or all of the difficulties which confront the student of historical geology and which tend to disturb his faith in the truth and reliability of the Bible."

Dr. Rehwinkel discusses his subject in four parts. First, he describes the physical world before the flood. Here he evaluates three theories of our earth's history. Next, he comes to the Biblical account of the flood. The Biblical account, he says, is "a sane and sober narrative having all the characteristics of an eye-witness report . . ." An interesting chapter entitled "Was the Ark Discovered?" considers current reports of the discovery about Mt. Ararat. The author discounts such discovery. Part three presents the extra-Biblical evidence of the flood. Here Dr. Rehwinkel gives historical, geological and biological evidences which he has gathered. Finally, in part four the author concludes by harmonizing geology with Genesis.

The book contains many interesting quotations. The author writes with a very clear and sincere style. The book shows many years of work and thought. However, while this volume may be convincing to many churchmen whose faith might be changing due to certain scientific views, the author could have strengthened his case if he had included in his study and refuted such views as held by Moulton, Carr, Herschel and others.

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*Booklet will be sent upon request to "Church Management."

W. L. L.

The Minor Prophets, A Commentary, Explanatory and Practical by E. B. Pusey, Volumes I and 11. Baker Book House. Volume I, 427 pages; Volume II, 504 pages. $3.50 per volume.

This commentary is the result of more than thirty years study by the author in which a number of commentaries, both by English and German scholars, were read and consulted.

The author was an Anglican scholar of the nineteenth century (1860) and he was also a leader in the Oxford Movement. The following five minor prophets (in Volume I) Hosea, Joel, Amos, Obadiah and Jonah are each fully treated. In Volume II, the following seven minor prophets—Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi are considered. Each prophet has an introduction in which the author gives a resume of the principal teachings, historical background along with an outline of each prophet's prophecies. Comments are given on each verse of scripture and light is given on a Hebrew word where it is needed. Scripture is used to interpret scripture and the scripture references are also given.

Read this outstanding commentary and I am sure that the minor prophets will live again. All Bible lovers and readers should be interested in buying and reading this book. These volumes are a classic reference on the minor prophets. They should be constantly used for study by all Bible readers, students and ministers.

H. D. H.

Preachers and Preaching

The Secret of Pulpit Power Through Thematic Christian Preaching by Simon Blocker. William B. Eerdmans Publishing Company. 209 pages. $3.00.

This is a book on preaching by the professor of practical theology in western Theological Seminary, Holland, Michigan. The first fifteen chapters have to do with the art of "thematic preaching" and the six which follow are devoted to "Demonstration Sermons." The word "thematic" is found not only in the title of the book but also in each chapter heading. In addition it appears possibly hundreds of times in the body of the book. Since this word is not familiar to many readers of homiletic literature, it is entirely fitting that the first chapter should be devoted to the discussion of "What Is Thematic Christian Preaching?"

In this chapter we find the following sentences which are often paragraph headings: "Thematic Christian preaching is the proclamation of God's self-revelation as contained in the Bible." "Thematic Christian preaching proclaims God's offered deliverance from moral guilt, moral defilement and moral impotence." "Thematic Christian preaching stresses Biblical content as well as sermon organization and structure." "In considering the substance or content of thematic Christian preaching, it has been shown that such preaching makes imperative, first, a

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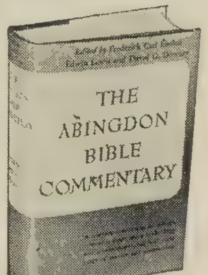

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constantly growing knowledge of the Bible in its total, that is to say redemptive significance." In spite of this clearly written chapter some of its readers will remain more or less in the dark as to just how "thematic Christian preaching" differs from other types of effective Christian preaching.

The publishers lay much stress on the freshness and originality of this book, and they are likely justified in their sweeping claim that "no other book covers the same ground or uses the same method of presentation as is given here." This, however, does not mean that all of the ideas and emphases are entirely new. Any good book in the field of homiletics avails itself of the wisdom of the past, and this is no exception. In fact, much of the language of Dr. Blocker's discussions and sermons is in the conservative pattern of a generation or so ago. Some readers will count this in the book's favor; others will regard it as a negative quality.

The publishers deserve credit for their part in the production of this substantial, well-printed, attractive volume. It contains a wealth of practical, common-sense material which will be of value to all students of homiletics.

L. H. C.

Great Sermons from Master Preachers of All Ages, compiled and edited by Theodore W. Engstrom. Zondervan Publishing House. 180 pages. $2.00.

Here we have thirteen sermons by famous preachers. In the introduction to the book Dr. Engstrom states its purpose in the words: "It has been our purpose in this first of a proposed series of 'Great Sermons from Master Preachers of All Ages' to bring back to print some of the messages which these divinely-ordained torch-bearers of the ages preached with tremendous power during the days of their lifetimes." The best way to give the possible reader an idea of the nature of this book would be to print its table of contents, but such a procedure might be open to certain valid objections. However, it would not be amiss to list the names of the thirteen "Master Preachers: John Chrysostom, Savanarola, Martin Luther, John Calvin, John Wesley, Jonathan Edwards, Charles G. Finney, F. W. Robertson, Alexander Maclaren, T. DeWitt Talmage, Charles H. Spurgeon, D. L. Moody, Billy Sunday.

Since this book is labelled "The First Series" we can hardly accuse the editor of sins of omission if we look in vain for the names of other "famous preachers." Probably no two of us would make the same selections. It is doubtful if Talmage is rated in our generation as belonging in the company of some of the other preachers included in this volume, and whatever Billy Sunday's standing in the history of modern preaching, the sermon by which he is represented does not command intellectual respect. But there is no doubt of the place in homiletical literature of sermons like Wesley's "God's Love to Fallen Man," or Finney's "God's Love for a Sinning World," or Robertson's "The Israelite's Grave in a Foreign Land." Although "Sinners in the Hands of an Angry God" is Edwards' best-known sermon, it is by no means his best.

Each sermon is prefaced by a sketch and a portrait of its author. Whatever the technical method used in the reproduction of these portraits the result is such that it must be pronounced a failure.

L. H. C.

Counseling

Here Is Help for You by James Gordon Gilkey. The Macmillan Company. 164 pages. $2.50.

Dr. Gilkey has the happy faculty of making helpful and practical suggestions in a very lucid and understandable manner. He is an inveterate writer with a host of books to his credit. The danger is that in publishing so many books in the same general field he runs the danger of being repetitious not only in ideas but also in illustrations. Yet he has a vigorous style, and tries to approach each problem from a fresh point of view.

It is a very inclusive book, running the gamut all the way from "Keeping a Marriage Happy" to "Growing Old Gracefully." There is nothing stuffy or unctuous about it. In a courageous manner Dr. Gilkey even affirms that "at some points our ideas coincide with those of Jesus, at other points they are new and different."

The sermon entitled "Managing Difficult Adolescents" is typical of the entire book. In this sermon the author does not give voice to any profound or penetrating thought. But all parents will find this sermon extremely helpful for in a very gracious manner Dr. Gilkey pleads for patience, a virtue which most parents of adolescents find difficult to cultivate.

There are those who would criticize these sermons for being unorthodox, superficial, lacking in depth or originality of thought. But it is good for ministers to study a collection of popular sermons such as this one. The chances are their preaching will be more human and intelligible.

J. S.

This Man and This Woman by Frederick W. Brink. Association Press. $1.50.

This is a book which is deserving of wide circulation. In simple but direct language Dr. Brink gives very sensible advice to young people who are anticipating marriage. There is nothing prissy, sentimental or unctuous about this presentation. Every intelligent young man or woman will find this book helpful and valuable.

Dr. Brink claims that there are three ways in which a person can look at marriage: the materialistic, the romantic, and the realistic-religious. The first two obviously have their serious limitations, and it is only in the third, the realistic-religious, that the author believes true and lasting marital bliss can be achieved.

The emphasis is strongly on matters of sex. Dr. Brink well understands its importance, and he does not mince matters. His exact words are:

> "The physical union of a husband and wife is essentially sacramental in its nature . . . They have a oneness of purpose, hope, ambition, and desire that covers all of life. The only way in which they can ever begin adequately to demonstrate to each other the completeness of their inner harmony is through an equally complete harmony of the body. . . . By

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using their bodies, they demonstrate something too deep and meaningful for words."

This is a very practical book. Out of the richness of his experience, Dr. Brink gives very sage advice to young people about their conduct during the engagement period, on their wedding night, as well as for the years that are ahead. The author is a Presbyterian minister who is wholeheartedly convinced that it "takes three to be married." With telling effect he pleads with his readers that they make God an integral part of their married life.

The book closes with a chapter on "Marriages That Involve Different Religious Faiths." Along with the leaders of the Roman Catholic and the Jewish faiths he counsels against mixed marriages, claiming that the difficulties and dangers encountered in such marriages all too often prove insuperable.

Ministers should find this handy little book, jammed full of very sensible and helpful advice, a useful basis for a series of discussions with young people who are contemplating marriage.

J. S.

Psychology, Religion and Healing by Leslie Weatherhead. Abingdon - Cokesbury Press. 543 pages. $5.00.

After his experiences in the Middle East during the first World War, Dr. Weatherhead returned to England to enter the ministry with the avowed determination to examine most carefully the effect of the mind and spirit upon the body. After his years of intensive reading in psychology, and his eleven years in a Leeds church, he went to City Temple, London. Here he established a church psychological clinic, and enhanced even further his wide reputation as a pastoral counselor.

But healing through intercession and through psychological techniques became a growing factor in his ministry. So he has written this large volume, a survey of methods of healing through psychology and religion. It should have a profound effect upon all ministers of intelligence who know anything about the field of psychology, and who are interested in turning to the kind of healing that was so large a part of the ministry of Jesus.

Dr. Weatherhead treats the healings of Jesus and the early Church so as to make them unusually clear to the reader. He believes that Jesus faced each person with a differing technique, thus answering the particular need of that person: touching some, suggesting to others, and so on.

Then he examines along with early methods of healing through religion early methods used by psychology, these being mesmerism, hypnotism, and suggestion. This is followed by studies of modern methods of religious healing, such as Lourdes, Christian Science, healing missions, as well as his most effective use of intercession in his Sunday services of worship. Next is a study of modern psychological methods of healing, with detailed interpretations of Freud, Jung and Adler particularly.

Pointing out the need for religion in modern psychological healing, and the need for psychology in modern religious healing, he moves along to a synthesis of the two. His appendices supplement his book in that they give case notes and forms to be used in the laying on of hands or the study of a person seeking psychological help.

There has been no volume quite like this. It is far from being a quack study. It is carefully written, carefully documented, and most carefully thought through by a mind keen in understanding of both psychology and religion. It must be reckoned with by every sincere minister who faces the need to bring spiritual help to his sick parishioners, sick physically or mentally or spiritually. Either ministers must return to the healing ministry of the early church, using the methods of psychology and medicine and surgery as well as religion, or this book must be tossed aside. I think I'll keep my copy.

H. W. F.

The Counselor in Counseling by Seward Hiltner. Abingdon - Cokesbury Press. 188 pages. $2.50.

Dr. Hiltner, though a young man, has won a deserved reputation for his lectures and books on pastoral counseling. He avoids technical language where possible, so that the average minister with interest in the psychological approach to the pastorate may understand his way.

This volume is really "case notes in pastoral counseling," in which each chapter considers a different phase of counseling from the pastor's point of view. When should the counselor avoid or use action, or knowledge, or timing or convictions? What should the counselor do when he faces shyness or hostility? How much does the counselor's own charm or embarrassment or friendship with the person counseled help or interfere with the counseling process? These are some of the subjects of the book.

Though each chapter does have its introduction and conclusion in the words of Hiltner, the bulk of each one centers in actual case studies that illustrate the theme of that chapter. The value of the book lies in this case material, successfully revealing to the reader insights into his own counseling that he might well have missed otherwise.

H. W. F.

How to Help an Alcoholic by Clifford J. Earle. The Westminster Press. 96 pages. $1.50.

This is a most useful book. In the eight brief chapters which form Part I it summarizes our present knowledge of alcoholism and outlines the various methods of treatment, emphasizing especially the movement known as Alcoholics Anonymous.

Part II consists of but one chapter of seventeen pages providing helpful guidance in meditations and similar material which has appeared in "The A. A. Grapevine," the official publication of Alcoholics Anonymous.

The author began as an engineer and soon changed to the ministry. After pastorates in Racine and Chicago he became, in 1947, an associate secretary of the Presbyterian Board of Christian Education and is in charge of the special portfolio of Alcohol Education.

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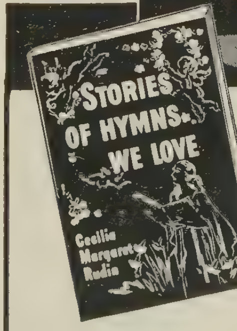

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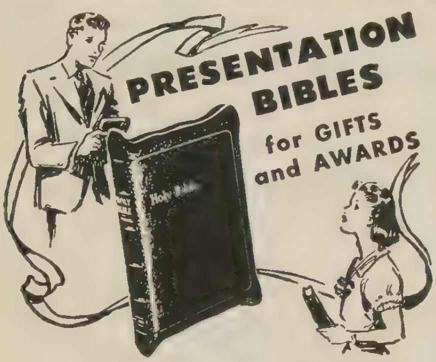

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its solution and offering many constructive suggestions, deserves a wide reading.

F. F.

The Church

Story of American Protestantism by Andrew Landale Drummond. The Beacon Press. 432 pages. $6.00.

It is interesting to have a history of the American churches written by a minister of a Scotch church. The author studied in America, and has written a good history of American Christianity.

The book begins with the colonial churches in the Southern colonies, in the Middle colonies, and in New England. The second section of the book deals with the Great Awakening under such men as Whitfield and Jonathan Edwards, and the Revival on the frontier under men like Peter Cartwright. This section of the history also deals with the effect of the American Revolution on American Christianity, and the influence of the ebb-tide which followed the war. In the third section of the book, which the author calls "Sectionalism," there is a discussion of the rise of Unitarianism, and the liberal spirit which developed from that movement but was not confined to the movement, but rather expressed itself in the Beechers, Horace Bushnell, and others. The "era of good feeling" in American life ended about 1830 when national political unity began to be endangered by excessive sectionalism. This was reflected in Christianity in a more intense sectarianism. The book concludes with sections on "The Frontier and the Faith" and "Modern American Religion."

There is nothing dry or prosaic about this volume. It is written in popular style, and is enriched by innumerable humorous anecdotes culled from all sorts of sources. It gives an adequate picture of American Christianity, and is a welcome addition to the standard church histories in this field.

H. W. H.

The Church Militant by Harold A. Bosley. Harper & Brothers. 159 pages. $2.00.

What is the Church? Dr. Bosley, minister of First Methodist, Evanston, Illinois, describes the meaning and purpose of the Church in ten sermons. Six of these formed the Carnahan Lectures in Union Theological Seminary, Buenos Aires.

Dr. Bosley is a great preacher. He also knows how to write. Though these sermons include the illustrations and style of the pulpit, yet they seem to be essays, and excellent ones, in interpreting the Church to lay people. His subjects include the tradition, the book, the people, the vision of the church, as well as two sides of one problem: what the Church owes you, and what you owe the Church.

Carefully thought out, logically presented, almost exhaustively complete (though far from being exhausting!), these sermons are fine to loan out to laymen, and finer yet to open a preacher's mind with new windows upon the Church.

H. W. F.

The Churches in English Fiction by A. L. Drummond. Blessing Book Company. 324 pages. $3.50.

Occasionally there appears a book which has a broad field to itself. This is true of this scholarly and rewarding volume which was first published in England. Under the title appears the following informative sentence: "A literary and historical study from the Regency to the present time of English and American fiction." The work deals, however, not so much with the place of the church in general in fiction as it does with that of the preacher in particular as he is treated by novelists great and small, English and American. Dr. Drummond begins with Jane Austen's clergymen, who caused John Henry Newman to write, "What vile creatures her parsons are," and continues down through the generations until he gets to William Dean Howells, Winston Churchill, Rachel Field, and Sinclair Lewis.

The Churches in English Fiction is a crowded book. Consequently, it is slow reading. The wealth of names of authors, books and characters almost inundates the reader with details. This though, is one of the merits of the study. It covers a period of approximately 130 years and does it with exceptional thoroughness. The clergymen in authors like Dickens, Thackeray, George Eliot and Trollope are given mention without exception. There is a fine chapter on "New England Puritanism" in which the most space is deservedly given to Harriet Beecher Stowe. An American novel which is missing is Edward Eggleston's fine piece of work, *The Circuit Rider.*" Sinclair Lewis's *Elmer Gantry* gets all of the space that it deserves. Harold Frederick's *The Damnation of Theron Ware* (1896) is treated rather scantily. James Street's *The Gauntlet* and *The High Calling* apparently came too late for discussion here.

Many readers of this book will be inspired to read, or reread, certain novels old and new. One wonders how wide the appeal of these scholarly chapters will be to those not particularly at home in the field of fiction. There is, however, no doubt that Dr. Drummond has given us a work of permanent value. It would be hard to imagine a real student of homiletics ignoring it.

L. H. C.

Catholicism

A Catholic Speaks His Mind by Thomas Sugrue. Harper & Brothers. Sixty-four pages. $1.00.

The author of this remarkable little book is a Roman Catholic mystic. What he has to say is set against the background of what seems to him the two horns of a dilemma—"does my Catholicism interfere with my Americanism, as some non-Catholics are inclined to think, or, as Rome might put it, does my Americanism interfere with my Catholicism?"

As a mystic he has strong convictions that the prior concern of the Church should be with the inner life. But since "the system of the inner world is totalitarian," there is often a tendency for the "inner" to undertake to dominate the "outer" life. "The Pope should never have become a power in the outer world; his position in society is that of an influence, not of a ruler." For this reason this author is opposed to an American ambassador to the Vatican: "I see no good that such an ambassador can do for anyone."

He writes very frankly regarding the inter-faith conflicts of our day and excuses no one—least of all his own co-religionists. He deplores the fact that both Protestants and Catholics have become "materially prosperous and spiritually pauperized." The American desire "to make good" or "to be a success" asserts itself in many ways. Among immigrant populations the ambition to "win social acceptance" and "to achieve political power" finds expression in a truculent attitude toward newspapers, radio, theaters, or anyone who might dare to speak disparagingly of the Church.

He hopes that in all faiths a remnant can be found who sincerely will strive to discover a "bridge of understanding" taking the "Sermon on the Mount for their ideal." Such people can be "the salt of the earth, . . . wherever two or three of them are gathered—and where therefore He is in their midst—can do something about sectarianism." This book is to be highly commended.

S. L.

Amish Traditions by Joseph W. Yoder, The Yoder Publishing Company, (Huntington, Pennsylvania). 215 pages.

The author of this book was born of an Amish family and so far as I know is still a communicant of that church. He lived among his people in Pennsylvania, but with a vision brought by travel and keen observation he has dared to appraise the Amish. Here he attempts to interpret the Amish to other Christians.

In the Pennsylvania Valley in which he lived there were eight Amish churches. Each kept itself entirely separate from the others. A person may be excommunicated from one of these churches but be a member in good standing in another. Intermarriage between members of the various churches is not encouraged. Rules of conduct vary with the churches. One group may frown upon electric lights, another will have nothing to do with power machines, a third forbids its people to use telephones, and so on.

The author shows the good qualities of the Amish and there are many but he also shows them as narrow and divisive, interpreting the word of God with a severity and intolerance which is deplorable. The youth, he feels, should be freed from the heritage of narrowness which characterizes the people.

In an effort to save the Amish music he worked for years to bring together words and music and to find a publisher. When finally the book was printed it was banned by some of the churches because a printed book was idolatrous.

This reviewer started out to discover anheroic minority group. We have definitely failed in that. Instead we found a hard working, sincere people, characterized by such bigotry that we have little admiration for them as a group.

W. H. L.

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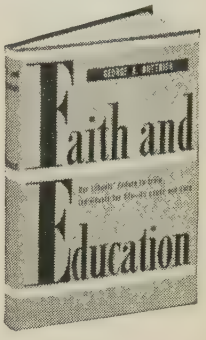

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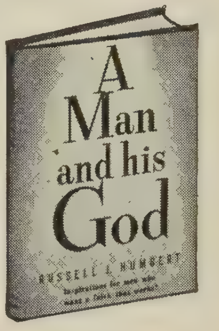

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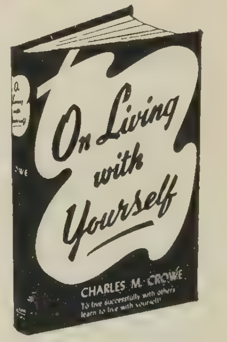

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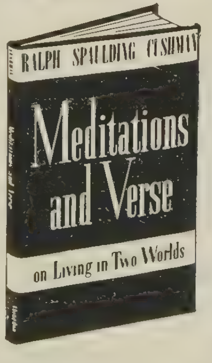

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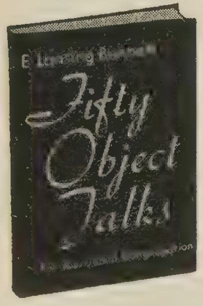

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Biographical Sermon for May

Jan Christian Smuts — Statesman

by Thomas H. Warner

> *But God hath chosen the foolish things of the world to confound the wise.*—I Corinthians 1:27

JAN CHRISTIAN SMUTS was born in a farmhouse, Cape of Good Hope, May 24, 1870. His parents were proud of their pure Dutch descent. He gave no indication that he would take a prominent part in world affairs as he was a delicate child and not expected to live long.

Until he was twelve Smuts roamed about the farm. He could be seen exploring the countryside studying wild flowers and grasses, a study which made him later a competent botanist.

Nobody spoke English on the farm and Smuts could not read or write until his twelfth birthday. Then he went to school for four years and then to college for five years. He learned with amazing speed, and could memorize a whole book by reading it through once.

Smuts took his degree at college and afterwards won a scholarship to Cambridge, England. When he finished his studies there he was acclaimed as one of the most brilliant students of his day. He then went to London for the Bar examinations.

It was his mother's wish that he might become a minister, but as he felt no definite call to the ministry he decided to follow a legal career.

Returning to South Africa, Smuts settled down to the life of a barrister in Cape Province. In 1896 he moved to Johannesburg where the opportunities were greater. He was so successful in his profession that he began to attract attention. President Kruger sent for him, and although he was only twenty-eight he was offered the position of state attorney for the Transvaal.

His first official act was characteristic. He discovered that there were some very large dealings in illicit gold and liquor. Very soon these activities showed a steady decline and corruption in public life was rigorously repressed.

Then came the Boer War in 1899. Its causes were chiefly the Boers' demand for independence and their growing irritation at the British government's indecisive policy. Smuts felt that the freedom of his country was at stake and he immediately volunteered for service.

He had already received some training in his student days in the Volunteers and was given charge of a company of five hundred men. His qualities of leadership, his patience and perseverance found expression. As a result of his raids he was given the rank General.

It was during this period that he first met Winston Churchill. He was a young war correspondent, he was made a prisoner and was brought before General Smuts. They met as enemies, but later became firm friends, and worked in closest harmony to save the British Commonwealth.

The struggle in the Boer War was bitter. But it gradually became clear that it was a hopeless struggle and the Boers sued for peace.

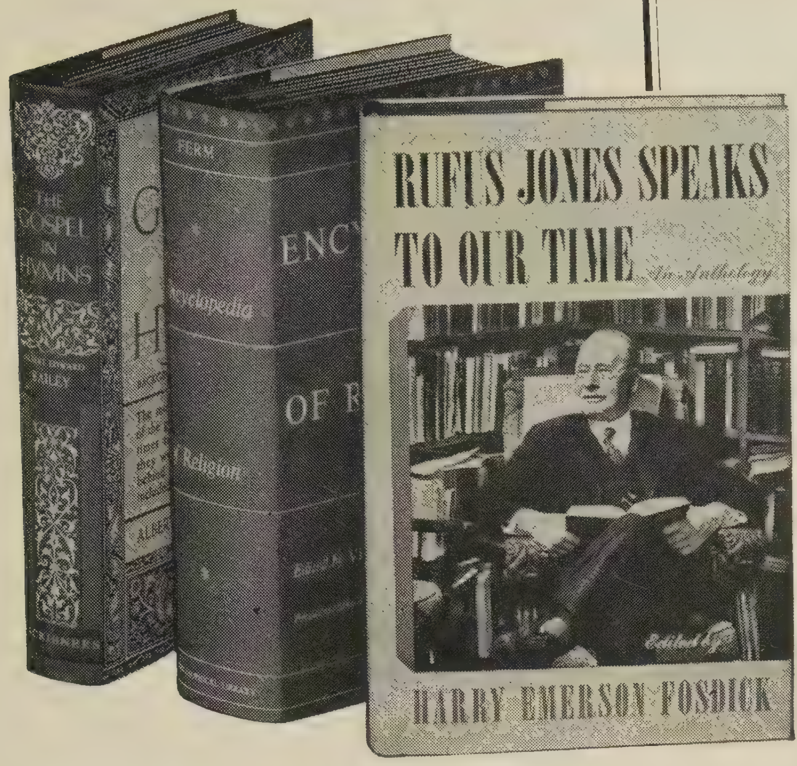
When the first World War broke out in 1914, South Africa rallied to the side of Britain. During World War II Smuts was again called to the aid of the Empire. In the critical days of 1943 he worked with the Prime Minister in London. The rank of Field Marshal was conferred on him by the king in 1941.

Smuts' attitude was expressed in these words: "Every bit of courage and determination I have in me will go in the service of my country, whether it is away in the Council Chamber of the Empire, I pray that I may have the strength to do my duty."

General Smuts became prime minister of the Union of South Africa in 1919.

Smuts' memo on the League of Nations, drawn up after the Armistice, became in substance the Covenant of the League. The nations that entered the League were bound by the Covenant to keep the peace themselves and to join in protecting one another against aggression. They were required to submit their disputes to the Council for arbitration and inquiry. If a member violated its pledge to follow peaceful methods, measures to coerce it might be taken by the League. Provisions were made for disarmament.

If the United States joined the League it would be under obligations to observe the rules of the Covenant and to take part regularly and continuously in the adjustment of controversies arising among the nations. Only by becoming a member of the League and sharing its responsibilities, President Wilson asserted, could a lasting peace be achieved for the United States and the world. After prolonged debate,



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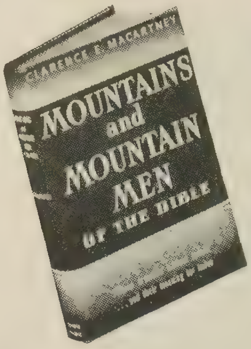

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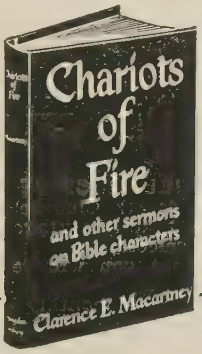

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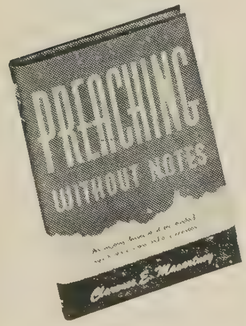

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on March 19, 1920, both the treaty and the League definitely failed, by eight votes, to receive the two-thirds majority of senatorial votes required by the Constitution for adoption.

During 1927, General Smuts had the honor of welcoming the king and queen to South Africa during his term as prime minister.

The most significant event in the history of South Africa was when the separate colonies decided to join together as a Union under the British crown. General Smuts had a leading part in bringing that about. But he would accept no praise for himself. He said, "The Constitution is not a man's work. It bears the impress of a Higher Hand."

A writer says: "This expression is typical of South Africa's prime minister. A veteran fighter for freedom and independence, a strenuous worker for goodwill among nations, and a humble servant of the people. What a rich and varied life he has led."

Sermon Illustrations, Few But Fit—III

by G. B. F. Hallock*

IN preaching there is no doubt advantage is a timely illustration. For example, take prayer and television. This from Dr. H. E. Luccock is a striking example. There is something new among us. The number of television sets in our families is almost beyond computation. And they are very suggestive, these slim fingers reaching upward toward the sky. "Let your imagination go a step further," he says. "Suppose the deeper connections with heaven were visible; that is, suppose where there is genuine connection with God in the form of prayer it were as visible as the antenna of a television set. Fingers of prayer and aspiration reaching up to the throne of God! How many would there be? Would they make as striking an addition to the view of a city as television does? Of course that is exactly what God sees. He sees the homes from which prayer ascends. A question comes to each of us: In the eyes of God, is our home marked by the upreach and aspiration of prayer? That is a Christian ideal, the way it ought to be. It is the way that it can be and has been in uncounted multitudes of homes. Prayer is an infinitely more marvelous instrument of communication than television. It brings infinitely more enrichment of life. We all too often fail to have this instrument in its real power because we give it too small a place in our lives."

In ethics, in politics, and in religion we are ruled too much by propaganda, and even by authority. We need to be more prepared to make up our own minds for ourselves. While we may at times call upon the experts to help us, ultimately our decisions must be our own and we must accept the responsibility for them. Burnard L. Bates, of England, recently gave this striking illustration of this thought saying: "There can be no man in Great Britain (or America) today who would be prepared to marry a woman simply on the advice of another. That advice may come from the best of all possible sources, and yet, although he may appreciate it, and even allow it to guide his decision, he will want to make that final decision for himself. He will use his own judgment, a judgment based not only upon hearsay, but upon his own personal impressions gained through the experience of courtship. Everybody recognizes this. Everybody knows that there are many things which we must simply decide for ourselves. And yet most people do not like thinking for themselves. That can be proved by the enormous dependence upon authority that is everywhere in evidence even today in the three realms of ethics, politics and religion."

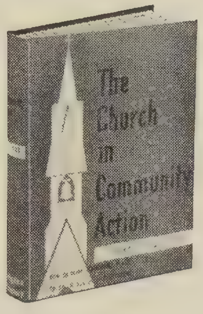
---

*Minister emeritus of Brick Presbyterian Church, Rochester, New York.

Such a theme as *Knowledge Without Action* has a most excellent illustration by Dr. Henry Sloane Coffin, of New York, in the following: "In our American railway stations there is a functionary who with the aid of a megaphone announces outgoing trains, naming their destinations and stops and the track where they may be boarded. On oppressive summer days one will hear the announcer calling out to the waiting travellers the enticing names of mountain and seaside resorts and summoning them to entrain. But the announcer himself will stay in the sweltering station, without a glimpse of forest or ocean, without a breath of their quickening air, and all his life long he will not likely visit more than half a dozen of the places which he mentions so glibly several times a day. God forbid that you and I should spend our lives telling the experiences of a prophet and lawgiver, psalmist and sage, on the heights of vision and in the secret places of comfort and power, and the experiences of disciples in the presence of incarnate God, and be ourselves strangers to the everlasting hills, and aliens to the heart and conscience of Jesus Christ."

I once heard the late beloved Dr. Peter Marshall, of Washington, tell a body of ministers a story to illustrate the danger of trying to cure others of evils of which we ourselves are afflicted. He illustrated a psychiatrist having a call from a prospective patient. The doctor asked the man the nature of his difficulty. The man said that sometimes bugs collected all over his body, and instantly exclaimed, "There they are now!" and began to brush them with both hands onto the nearby physician! At which the doctor exclaimed in shrinking fright, "Don't you brush them onto me!"

In a Children's Day talk, or on some other suitable occasion, it might be well by the following story to remind parents of the possibility of their children coming to have mistaken thoughts of kindness—mistaken kindness. This is a true account. Little Mamie came in to her mother with tears streaming down her face and said, "Mama, I wish I had a real baby to wheel in my go-cart." "Why, darling, do you say that?" "Because," replied Mamie sadly, "because every time my go-cart upsets my dollie gets broken!"



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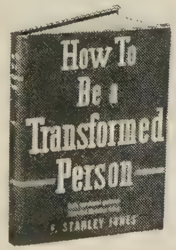

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MINISTERS' VACATION EXCHANGE

THE last appearance of this department in *Church Management* for 1952 will be the June issue. Many and varied have been the opportunities offered during the past three months. If you have something to offer a brother minister, which will help two families to get a satisfactory vacation at a minimum of cost, we will be glad to have you send the item to us.

The department is free to all subscribers of *Church Management*, but it is necessary that you give correct name and mailing address so that no responsibility for forwarding mail falls on the office of *Church Management*.

* * *

Bar Harbor, Maine. The Maine Sea Coast Missionary Society, an independent, interdenominational organization, and a member of the Interdenominational Commission of Maine, can use ten or twelve ministers as summer voluntary workers in small island and mainland parishes of the Maine coast. Furnished living quarters provided. **Neal D. Bousfield, Superintendent, 24 Ledgelawn Avenue, Bar Harbor, Maine.**

* * *

Memphis, Tennessee. Methodist church. Would exchange with any congenial denomination for three or four Sundays between July 13-August 24. Happy exchange last year with Presbyterian minister in Washington, Missouri. Family of four; boy 15, girl 12. Our church, Harris Memorial has 535 members. Two services on Sunday. Three-bedroom parsonage. **Cecil A. Baker, 660 North Seventh Street, Memphis 7, Tennessee.**

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Greater Cincinnati Area. First Presbyterian Church U.S.A. Honorarium of $100 for one preaching service a week and the offer of modern manse in best part of the city. Prefer entire month of August for a similar exchange with minister in any part of the United States or Dominion of Canada. Have no denominational preference. City of Newport, Kentucky lies within five minutes of downtown Cincinnati, Ohio. Opportunities to attend National League baseball and Cincinnati Summer Opera and other cultural advantages; also interesting side trips into Blue Grass state of Kentucky to home of Lincoln, Old Kentucky Home, etc. Four in family. Have had many successful exchanges in past. Can give best of references. Newport church has membership of around 300. **Joseph W. Fix, 669 Nelson Place, Newport, Kentucky.**

* * *

Will Supply. Would be happy to supply pulpit for any congenial evangelical group during the months of June, July or August. Pulpit to be supplied should preferably be within 200 miles distant of Lancaster, Pennsylvania. I am thirty-eight years old with college and seminary degrees, and ten years pastoral experience. No exchange. **C. Donald Waser, 156 South Charlotte Street, Manheim, Pennsylvania.**

* * *

Cobden, Ontario, Canada. Young minister of United Church of Canada. Ten years preaching experience with some radio experience and also wife ordained by and serving in same church, desire for one, or if possible both, either exchange or supply for holiday months of July or August. Modest honorarium and lodging. Have excellent references. Communicate. **Rev. G. Huff, B.A., Cobden, Ontario, Canada.**

* * *

Brockton, Massachusetts. Parsonage exchange desired for one month after middle of July. Comfortable four-bedroom house, modern conveniences, 20 miles from Boston, 40 miles from Cape Cod. No pastoral services required. Would like exchange in uplands of North Carolina or Tennessee. We have three young children. **Charles D. Broadbent, First Parish Congregational Church, Brockton 40, Massachusetts.**

* * *

Madison, North Carolina. Presbyterian minister desires exchange of manse and pulpit month of August. Madison is located in the rolling foothills of the Blue Ridge near many points of interest. Comfortable manse with all conveniences. Five in family. **James E. Ratchford, 202 West Decatur Street, Madison, North Carolina.**

* * *

Waterloo, Iowa. Presbyterian church of 1200 members, modern manse. Pastor wishes to exchange manse and pulpit or will supply for manse and honorarium during July or August. Family of five. **Warren K. Martin, Westminster Presbyterian Church, 720 West 4th Street, Waterloo, Iowa.**

* * *

Reseda, California. Methodist Church in pleasant Los Angeles suburban community of west San Fernando Valley. Within easy reach of beaches, mountains and metropolitan areas. Offer use of large parsonage in return for preaching four or fewer Sundays between July 27 and August 31. **Edmund R. Warne, P.O. Box 637, Reseda, California.**

* * *

Will Supply. Methodist minister of a church of 800 members will supply pulpit during the month of August in any congenial congregation in Eastern Canada or in Western United States for the use of parsonage. Have had good vacations in previous summers through this column. Can furnish good references. **Lester L. Haws, Highland Avenue Methodist Church, 3 Emwilton Place, Ossining, New York.**

* * *

Will Supply. Congregational minister desires preaching opportunity within 50-mile radius of Claremont, California for the last two Sundays of June. Will consider church of any congenial denomination. References exchanged.

Will be accompanied by wife and three children, ages six, nine and twelve. Free use of living quarters. **F. Ervin Hyde, 418 Stimson Street, Cadillac, Michigan.**

* * *

Oakville, St. Louis County, Missouri. St. Paul's Evangelical and Reformed Church. One service each Sunday, preferably August 3 and 10. Eight-room modern parsonage in the quiet of the country, yet only 30 minutes drive from downtown St. Louis. See world-renowned Municipal Opera, zoo; take a pleasure cruise on the Mississippi; see the Browns and Cardinals at Sportsman's Park; museums; Art Institute, etc. A real vacation spot. Will exchange with pastor of any denomination near Frederick, Maryland, or in Wisconsin or Michigan. We are four in family. **Stanley Anderson, Route 9, Box 637A, Lemay 23, Missouri.**

* * *

Princeton, West Virginia. Church 450 members, fine climate, elevation 2,450 feet. Pulpit and manse exchange with someone near beach or in the western United States. Any congenial denomination. Two successful exchanges previously. August. **John A. Womeldorf, Princeton Presbyterian Church, Princeton, West Virginia.**

* * *

Uhrichsville, Ohio. Presbyterian church in the center of the clay industry; 300 members. Will grant use of manse in exchange for pulpit supply for July 27 and August 3, 10, 17 and 24. Five large lakes for fishing in immediate area. City park and swimming pool. Driving distance to Cleveland, Columbus, Akron, Canton and Pittsburgh. Excellent train and bus service. Modern manse, with Bendix washer. Only one service each Sunday. **Willard S. Thomas, 707 North Main, Uhrichsville, Ohio.**

* * *

Bad Axe, Michigan. First Church (Presbyterian) of 400 members. County seat town in center of "Thumb" recreational area. Lake Huron shore and state parks nearby. Beautifully furnished three-bedroom manse with new G.E. kitchen. Will consider August manse and pulpit exchange with family of any congenial denomination; satisfactory exchanges other years. One Sunday service with modest honorarium. Five in our family: son 7, daughters 9 and 5. **Wilson E. Spencer, Bad Axe, Michigan.**

* * *

Will Supply. Congregational minister in Union church of 500 members attending Winona Lake Conferences, Indiana, would supply pulpit within easy driving distance last two Sundays in June and month of July. Use of parsonage or housekeeping rooms preferred but would accept honorarium. Highest references available. Wife and daughter, aged 13. **Albert E. Hutchison, 19 Union Street, Hopedale, Massachusetts.**

* * *

Summersville, West Virginia. Will exchange manse and pulpit for either July or August or will supply in exchange for use of manse or other living quarters, family of five. Near Atlantic ocean desired, preferably Florida. Manse here is modern; automatic washer. Beautiful location in the heart of West Virginia hills, 70 miles east of Charleston. Hunting and fishing; state parks easily available. Spacious grounds around manse insures privacy and quiet, yet easy walk to store. **Raymond P. Sharp, Summersville Presbyterian Church, Summersville, West Virginia.**

* * *

Will Supply. Baptist seminary professor would like supply work in metropolitan New York for all or part of the summer; any denomination; prefer parsonage accommodation. **Herbert C. Jackson, Professor of Missions, Eastern Baptist Theological Seminary, City Lane and Lancaster Avenue, Philadelphia 31, Pennsylvania.**

* * *

Oakland, California. Methodist. Desires an exchange of pulpit and parsonage with church in or near Philadelphia during month of July. Or will supply church or churches in that area during July. In case no exchange is offered will consider applications from ministers who may wish to supply in one of America's most beautiful churches. **E. W. J. Schmitt, 5549 Snake Road, Oakland 11, California.**

* * *

Ferris, Texas. First Presbyterian Church. Would supply during the month of August in vicinity of Watertown, New York, Kingston or Montreal, Canada. References exchanged. **Henry Moore, First Presbyterian Church, Ferris, Texas.**

* * *

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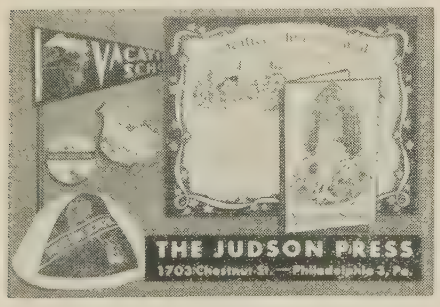

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nation. **E. F. Menger, P.O. Box 171, Norwood, Minnesota.**

* * *

Will Supply. An Evangelical and Reformed pastor will supply pulpit of congenial church within driving distance of Pacific School of Religion, Berkeley, California, in exchange for use of parsonage during month of July and first Sunday in August. Wife and myself only. **John E. McCormick, 602 Garfield, Laramie, Wyoming.**

* * *

Canoga Park, California. Community Methodist. Desires pulpit supply July 14-August 14 in exchange for use of two-bedroom parsonage. Fourteen miles from ocean. In the famed San Fernando Valley. **C. L. Palmer, P.O. Box 191, Canoga Park, California.**

* * *

Fort William, Ontario. Minister of First Church United, desires to supply pulpit anywhere in northern states, July or August, for use of residence. Will exchange with another minister, if desired. First Church is new, modern design, morning service only, 800 members, union of Methodist, Presbyterian and Congregational. Population of twin cities, 68,000. Residence has three bedrooms, automatic washer. Close to many scenic spots, with superb fishing. **Donald M. Burns, First United Church, Brock and Kingsway, Fort William, Ontario.**

* * *

Will Supply. Baptist minister will be happy to supply pulpit of church in Denver area, in exchange for use of parsonage. Will be accompanied by wife and daughter three years of age. Am serving a church of 400 members. Willing to serve churches of other denominations. **George W. King, First Baptist Church, 108-8th Street South, Fargo, North Dakota.**

* * *

Will Supply. Am available for vacation supply work to the extent of five weeks, or less—any time between the present and middle of October of present year. Invite correspondence. **Jesse H. Kern, 402 Joe Avenue, Kirkwood 22, Missouri.**

* * *

Supply Wanted or Will Exchange. Congregational Church, St. Paul, Minnesota. Month of July. Beautiful modern parsonage; three bedrooms. Use of parsonage for one service per week. Or will work out exchange with some one in California, Washington or Oregon. St. Paul is a wonderful vacation area. Dozens of lakes. Fishing, boating, swimming. **W. W. Witt, 1971 Princeton Avenue, St. Paul 5, Minnesota.**

* * *

Will Supply. Methodist minister. Thirty-five years old. Available to supply pulpit and other pastoral services in exchange for living quarters within commuting distance of Garrett Biblical Institute, Evanston, Illinois, during the month of August. **Walter D. Niles, 803 Main Street, Rolla, Missouri.**

* * *

Vacation in Nova Scotia. Cabins by the sea fully furnished. From $16 to $25 per week including light, heat and ice. Small community of six cabins. For information write **Wm. A. MacLachlan, 111 West Mt. Pleasant Avenue, Philadelphia 19, Pennsylvania.**

Will Supply. Minister of the United Church of Canada will supply pulpit of any church, almost anywhere during July and/or August, far from or near to Toronto, Canada. Would ask no honorarium apart from use of manse or parsonage for self and wife during period of supply. Would also like going and returning travel expenses for self only. Prefer Southwestern Virginia, vicinity of Chicago or Atlantic Coast. **Ben H. Spence, 97 Lawrence Avenue West, Toronto, Canada.**

* * *

Will Supply. Presbyterian minister, 31 years of age, will supply pulpit of any congenial denomination in New Jersey, New York, or eastern Pennsylvania. Five Sundays during the month of August. Honorarium and expenses. No manse necessary. **John C. Taylor, Mt. Pleasant Avenue, Hanover, New Jersey.**

* * *

Portville, New York. Methodist. Will exchange with any congenial denomination in northern New England, New England Seaboard, Quebec, New Brunswick, Nova Scotia, or Wisconsin, month of August. Church in residential suburb of Olean, New York, short distance from Chautauqua Assembly Grounds. State and National Parks, and Niagara Falls. Preaching exchange or not. Fine parsonage in Allegheny Mountain region. **Edward T. Read, 12 N. Main Street, Portville, New York.**

* * *

Victor, Montana. In the Bitteroot Valley of the Rockies. Thirty-five miles from Missoula, a university town. Federated church, Baptist-Presbyterian. Will exchange with any congenial denomination for a month any time between middle of June and middle of August. Prefer Vancouver, British Columbia, or vicinity. Comfortable manse. One service a week. We are family of four. **F. L. Lewno, Victor, Montana.**

* * *

Will Supply. Congregational minister will supply five Sundays in August, for use of manse and auto expenses if more than one appointment included. New England states, Quebec, Ontario or Maritime provinces of Canada preferred. No children. **Lewis W. Mills, 18 Main Street, Dixfield, Maine.**

* * *

Will Supply. Pulpit of any denomination in exchange for use of parsonage in any northern state near resort or national park area. Available July or August or both. **William D. Powell, General Secretary, Philadelphia Council of Churches, 150 Glentay Avenue, Lansdowne, Pennsylvania (suburban Philadelphia).**

* * *

Supply or Might Exchange. Presbyterian pastor, church of 250 members, thirty-five miles from Detroit, lake region. Any congenial denomination. Driving distance Westminster Choir School, Princeton, New Jersey. Wife, organist-choir director, also available. August preferred, could adjust time. **D. Andrew Howey, Box 138, Brighton, Michigan.**

Films in the School Summer Program

IN the summer months when absenteeism is so prevalent on the part of both teachers and pupils a simplified educational program may be helpful. Last year the First Congregational Church, Wellington, Ohio, of which H. George Robertson is the minister worked out a very satisfactory program in which films and Bible stories played an important part.

The work with groups up through the first grade continued on regular schedule. All other classes were placed in two groups. One group included grades 2 through 4; the other the grades from 5 through 12. The Bible Study groups were directed by Mrs. Robertson, the minister's wife, who used the stories of both the old and New Testament as a basis of the study.

The program as presented, which shows the use of films follows:

July 1
Grades 2-4—A Filmstrip entitled "2,000 Years Ago" (downstairs)
Grades 5-12—Bible Study—Mrs. Robertson in charge

July 8
Grades 5-12—A Filmstrip entitled "2,000 Years Ago" (downstairs)

July 15
Grades 2-4—A Filmstrip entitled "Christ and the Fine Arts"
Grades 5-12—Bible Study—Mrs. Robertson in charge

July 22
Grades 5-12—A Filmstrip entitled "Christ and the Fine Arts"
Grades 2-4—Bible Study—Mrs. Sam Hummel in charge

July 29
For all grades—A Religious Motion Picture

August 5
Grades 2-4—Bible Study—Mrs. Sam Hummel in charge
Grades 5-12—Bible Study—Mrs. George Green in charge

August 12
For all grades—A Religious Motion Picture—Mr. Barbe in charge

August 19
Grades 2-4—Bible Study—Mrs. Sam Hummel in charge
Grades 5-12—Bible Study—Mrs. George Green in charge

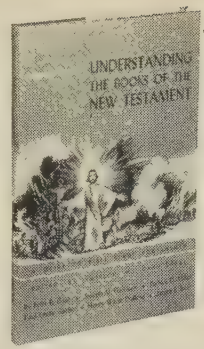
August 26
For all grades—A Religious Motion Picture—Mr. Barbe in charge

September 2
Grades 5-12—A Filmstrip entitled "Footsteps of Jesus"
Grades 2-4—Bible Study—Mrs. Robertson in charge

September 9
Grades 2-4—A Filmstrip entitled "Footsteps of Jesus"
Grades 5-12—Bible Study—Mrs. Robertson in charge

September 16-23
Regular teachers in charge to review summer Bible Study and prepare the class for the Rally Day Program

September 30
Rally Day Program and Promotion Exercises



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Along the Buy—Lines

by William M. Hunter

THE biggest objection I have usually had to projected audio-visual materials is that they tend to discourage creative work in the hands of lazy educators.

"Let's show 'em a movie!" all too often is the desperate resort of the uncreative mind.

A movie should never be shown without proper utilization—but frequently it is done!

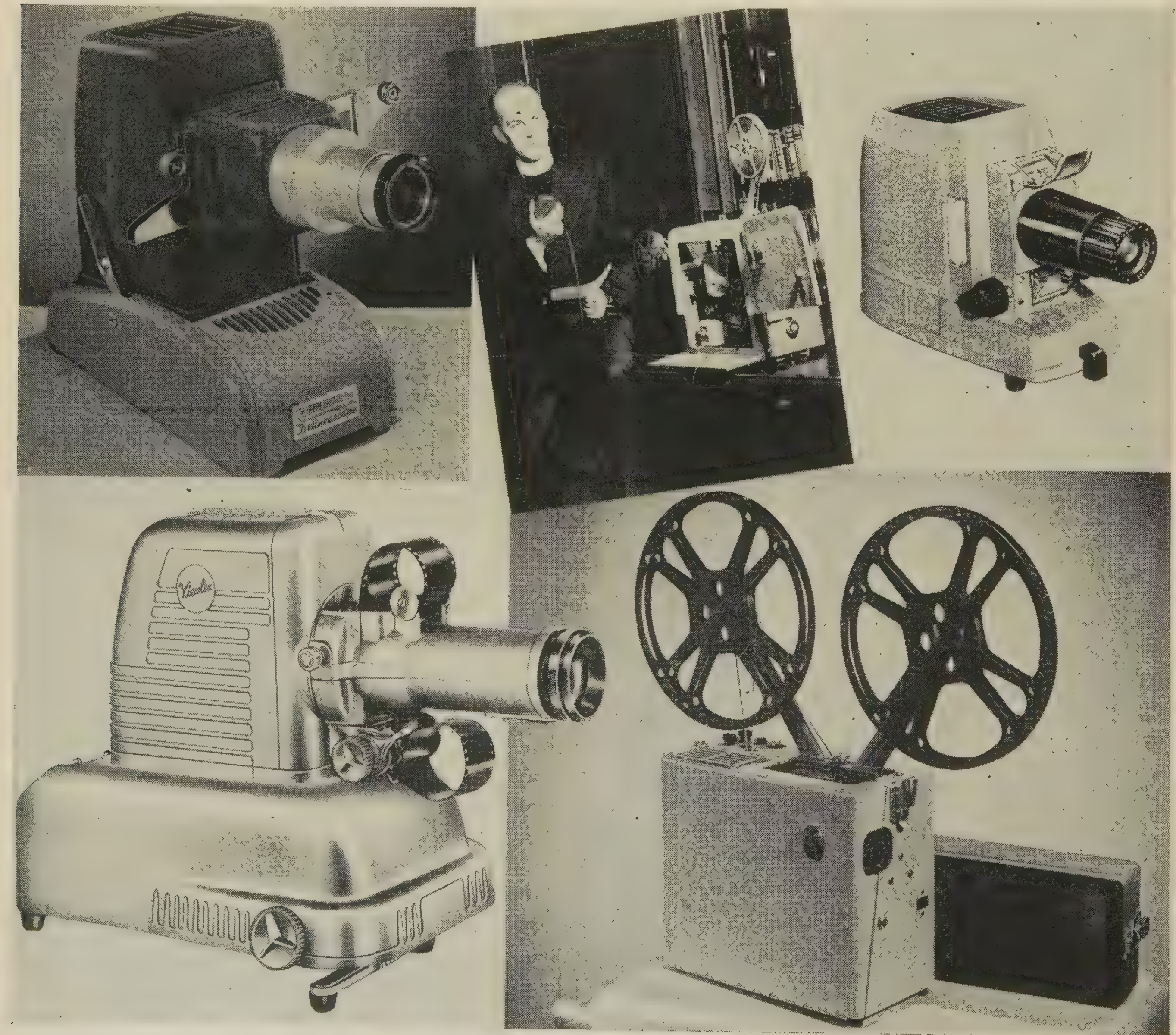
That is why I hail with joy the new Bell & Howell sound-on-film method, known as "Soundstriping."

Soundstriping is a new method of adding sound to film: 16mm film, sound or silent, can be provided with a magnetic tape coating which makes it possible to record your own sound track, at either "silent" or "sound" speeds, or to edit or change the optical sound track on standard sound film.

By means of Soundstriping, you can make a 16mm sound film at a cost of about $200, including film, whereas previously it would cost a minimum of $3,500 for a similar project. Think what this would mean, for instance, in promoting a summer camp for a church! You could edit shots of camp life according to a definite plan, add music and commentary (or even dialogue), and have a sound film which would be tremendously useful — and personalized!

Or you could actually photograph a church service, with the choir, pastor, and all, record the preaching and music, and take the whole service to shut-ins—visual as well as audio.

Or you could prepare your own stewardship films, interpreting the local church's budget for the year, not only with commentary, but with actual



Upper left: American Optical Company AO Performer 150 Delineascope (2"x2" color slides).
Center: Minister places his own voice on the picture film, a new development of Bell & Howell.
Upper right: The "School Master" new dual purpose projector of Society for Visual Education.
Lower left: Viewlex Combination Slide and Strip Film Projector.
Lower right: New Victor Lite-Weight Sound Projector.

scenes of your church in operation! This could be shown to congregational meetings, youth groups, missionary societies, and the like. Your canvassers could even show it on their house-to-house visits.

Here are some of the mechanical possibilities of the Bell & Howell Filmosound 202 combination of the magnetic and optical recording-projector:

1. It records magnetic sound, on film.
2. Magnetic recordings can be erased, re-recorded, unlimited number of times.
3. It plays back recorded magnetic sound on film.
4. It plays and projects conventional 16mm sound films.
5. It can be used as a public address system.
6. It projects regular 16mm silent films at proper speed.
7. It can be used as a regular magnetic recorder.

Schools and churches may use this equipment in the following (and other) ways:

1. Films can be adapted to various age levels by changing the sound track.
2. Historical films may be tied to current events with specially recorded commentary.
3. Ready-made films, both sound and silent, may be adapted to the individual needs of any school or church by changing the narration or adding to it.
4. Old sound films may be modernized by the addition of pertinent new sound.
5. Schools and churches may make economically informative or fund- raising sound movies.
6. Magnetic sound tracks may be added in any language or dialect by foreign missionaries, using commercially produced religious or educational movies.

According to a checkup with the New York office there is a waiting period of 90 days for this equipment when ordered. In some parts of the country, the equipment will not be on display before mid-summer, 1952, due to the newness of the product and the present scarcity of some materials used in its manufacture.

For complete information concerning Soundstriped film and equipment on which it may be used, write to the Bell & Howell Co., 7100 McCormick Road, Chicago 45, Illinois. Or check in your telephone directory to see if there is a Bell & Howell distributor in your neighborhood.

* * *

In the March issue of *Church Management*, I reported on a splendid film, *Journey to Jerusalem*, nationally distributed by Nu-Art Films, Inc., 112 West 48th Street, New York City. According to the company, "The response to the article has been most satisfactory! We had a number of enquiries. Most of them resulted in actual bookings."

Journey to Jerusalem, Maxwell Anderson's stage play-on-film, is effective

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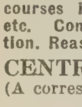

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* * *

Write to Church Screen Productions, P.O. Box 5036, Nashville 6, Tennessee, for a list of its filmstrips for teaching purposes. A number of brand-new releases are listed:

Making Home a Happier Place, on Christian family life.
The Heavens Declare the Glory of God, for worship.
A whole series on teen-age problems:
  Understanding Yourself
  Getting Along with Your Parents
  Making People Like You
  Learning to Be Independent
How God Takes Care of Us, a filmstrip for children.
Learning About God, things we know about God from His world, the Bible, and the Life of Jesus.
Young People and the Church, on teacher training.

* * *

Just completing a 17-week run at New York's Cinema 48, the French import, *Passion for Life,* will be available for general 16mm church and school distribution in the Fall, according to the American distributor, Brandon Films, Inc., 200 West 57th Street, New York. We hope to have more information, particularly on utilization, on this film in an early issue of *Church Management.*

At present, *Passion for Life* is having a theatrical release in some parts of the country. In other parts, churches and schools may secure it on 16mm film on a percentage basis where they wish to use it for fund-raising showings.

Drawing critical "raves," this film fits in with the plans for the 1952-1953 Studies in Human Rights. It will also prove helpful to the increasing number of churches which are finding full-length features of value in attracting and holding audiences where shorter subjects sometimes do not.

I am conducting a utilization discussion on *Passion for Life,* May 5, at a special showing for churchmen in New York. While not specifically religious, the picture is the story of a teacher in France, right after World War I, who approaches his profession with a profound love and respect for his pupils, and so revolutionizes the little school in his community. The climax of the film — of all things — is an examination! What is more, it is one of the most thrilling climaxes I have seen in ages.

The French dialogue is amply interpreted by English sub-titles.

Churches interested in a percentage-basis showing should write directly to

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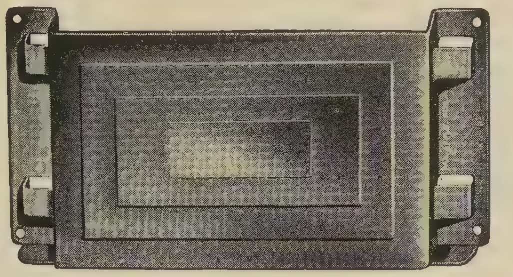

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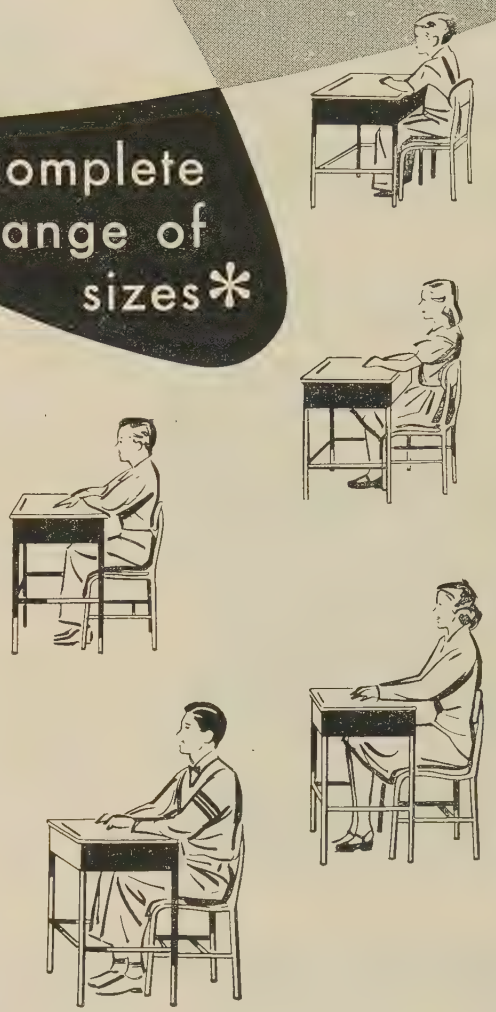

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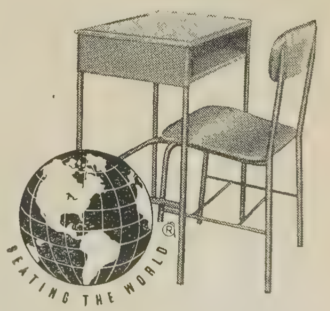

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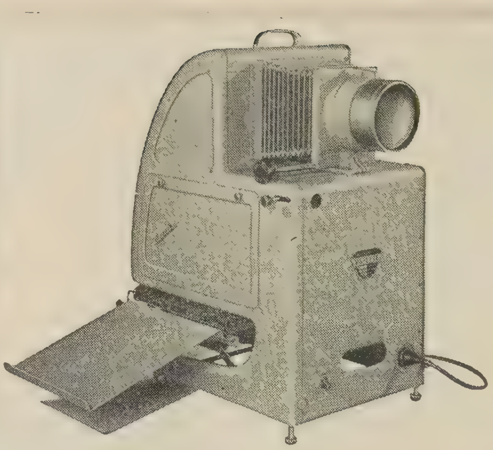

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Brandon Films for terms and information.

* * *

Coronet Films again will make available its preview library of 16mm educational sound films to summer session classes, conferences, and workshops in audio-visual education. Preview order forms and a list of available material may be had by writing: Sales Department, Coronet Films, Coronet Building, Chicago 1, Illinois. Meanwhile, Coronet announces six new films:

Our Inheritance from Historic Greece—one reel, sound, color or black and white.

Geography of the Rocky Mountain States—one reel, sound, color or black and white.

Date Etiquette—one reel, sound, color, or black and white. Good for teen-agers.

Blow, Wind, Blow!—one reel, sound, color or black and white.

More Dates for Kay—one reel, sound, color or black and white.

The Seasons of the Year—one reel, sound, color or black and white.

* * *

Cornell Film Co., 1501 Broadway, New York, offers a full opera on 16mm film, Rossini's *Barber of Seville*, with Tagliavini, Gobbi, Tajo, Corradi and deTaranto. An English commentary by Deems Taylor, plus English superimposed titles, make it a fairly complete treat for music lovers. It runs about two hours.

This film should provide an excellent fund-raising medium for a church choir or society — with a definitely cultural emphasis. It is highly recommended by both Roman Catholic and Protestant church and educational leaders. This on-stage production features the orchestra and chorus of the Rome Opera House.

* * *

Cathedral Films, available from most local distributors, list some new materials, especially filmstrips. *The Life of Moses*, in seven episodes, are color filmstrips selling for $5 per episode, $31.50 for the entire series. Guides are available using the American translation of the Bible by J. M. Powis Smith. The seven episodes are:

1. *A Baby Found* (26 frames).
2. *Moses Escapes to Midian* (23 frames).
3. *The Burning Bush* (25 frames).
4. *The Exodus* (28 frames).
5. *The Ten Commandments* (36 frames).
6. The Tabernacle (34 frames).
7. The Death of Moses and Aaron (29 frames).

Cathedral emphasizes their filmstrips "tell their story with real people."

Cathedral also has a new Christmas film, 16mm, sound, running about thirty minutes: *Holy Night*. In a way this supplants their earlier *Child of Bethlehem*. *Holy Night*, available in both color and black and white, begins with an Old Testament prophecy concerning the coming of Christ, thus extending its usefulness to the Advent season. Some who have screened this new version feel the prophetic portion weakens the film because of the particular passage selected. Others feel it brings added vitality and meaning to the Christmas message. When I conducted a utilization screening last November, opinions divided sharply: those enthusiastic were tremendously so; those against (this portion of) the film were equally vehement. In general, the "Christmas" sequences are much better than the earlier release.

Cathedral's release, *The New Pioneers*, is, they claim, "the actual filming of our world's newest nation in the making." It runs for 20 minutes, is helpful as a teaching aid in these fields: Bible lands, pioneering today, parental guidance, Sabbath observance, cooperation.

45 Tioga Street is a modern teaching film by Cathedral, running 32 minutes. Made for the United Lutheran Church, it is useful for all — particularly for stewardship emphasis. It has a strong emphasis on the use of the Bible as a guide for daily living.

* * *

Two older films still attracting churches during Lent-Holy Week are *Barabbas the Robber* and *The Resurrec-*

tion—First Easter. Both are J. Arthur Rank, British-made films. United World Films, Inc., New York, Chicago and Los Angeles, distributes these films to many local dealers. You can buy your own prints, if you wish.

This year, a "package" program was offered churches, as follows:

For Holy Week
(Palm Sunday-Saturday):
Barabbas—38 minutes.
Abide With Me—hymn, 3 minutes.
Lead Kindly Light—hymn, 3 minutes.
(Renting for $20 per location.)
For Easter Sunday:
The Resurrection—30 minutes.
Easter Carols—8 minutes.
Ave Maria—8 minutes.
(Renting for $20 per location.)

Additional free publicity releases were available with the program.

There is also a 35 frame filmstrip, stills from The Resurrection, which may be purchased.

Enquire from your local distributor; otherwise write to United World Films, Inc., 605 West Washington Boulevard, Chicago 6, Illinois.

* * *

Concordia Productions, 3558 S. Jefferson Avenue, St. Louis 18, Missouri, offers several attractively illustrated brochures listing films and filmstrips.

One, *The Passion and Resurrection*, lists a series of color filmstrips telling the story of the Passion and Resurrection, from the Last Supper through Pentecost, ten subjects in all. Another, *Concordia Bible Story Filmstrips*, lists twenty-two New Testament subjects and ten Old Testament topics, plus three "how-to-do-it" subjects. These strips are all in color. They should prove useful with virtually any denominational curriculum materials, if part of a local church's library.

Another brochure lists various 16mm sound films, mainly feature length, one in color, the rest black and white. The latest releases listed are *Torn Between These Two*, *Tammy*, and *All That I Have*. I have screened *All That I Have* and find it carries a powerful message in both evangelism and stewardship.

* * *

Film Publishers, Inc., 25 Broad Street, New York, distributes the United Specialists production of *Out of the Heart*, showing what a boy can learn when faced with the new responsibilities of owning a dog. Many releases of this company, including filmstrips, are available for both church and television purposes. Write for a list of subjects, particularly a newly revised series of four filmstrips on atomic energy, and the well-known film, One World or None.

* * *

A new sound filmstrip, 74 frames, *Seek Ye First*, is useful in most Protestant churches trying to present the meaning of church membership more effectively. The available kit includes the sound filmstrip, a review leaflet to be distributed after the showing, and a pamphlet to guide the leader.

Though made by the Presbyterian Church, USA, the emphasis is strictly ecumenical, though evangelical. Distribution is by sale or by rental. I bought a kit, have used it already in communicants' classes, church school, released-time classes, missionary society, a congregational meeting, and my session.

A preview copy of *Seek Ye First* for reviewing purposes may be borrowed from Vernon K. Hoover, Room 1201, 156 Fifth Avenue, New York. Additional information available from Presbyterian Distribution Service, 156 Fifth Avenue, New York.

* * *

Portable Church Services, 1716 Spruce Street, Philadelphia, Pennsylvania, provides a unique church service on tape. Originally planned to provide services of worship in rural areas which are pastorless, these portable church services contain sermons by well-known preachers, organ music, prayers, hymns for congregational singing, and special music. Tape playing equipment on a rental basis are also available. Enquiries are welcome.

* * *

A free-loan film, *Faith of Their Fathers*, a new 16mm sound color film running 12½ minutes, may be secured for adult audiences through the twenty-seven libraries of Modern Talking Picture Service, Inc., with main offices at 45 Rockefeller Plaza, New York.

Filmed in Child City, Mooseheart, Illinois, the picture shows the recently completed "children's cathedral" where Roman Catholics, Jews, and Protestants worship together. Actual services are shown and heard. Originally released for special Brotherhood Week television programs, it is now available, the only cost being both-way transportation, by service clubs, community and women's groups, church organizations, and industrial plants holding employee showings. The picture was sponsored by the Loyal Order of the Moose, a fraternal order.

* * *

Another free-loan film, available from Association Films, Inc., 347 Madison Avenue, New York, is *Boys' Railroad Club*. This is of use primarily for hobby clubs, youth groups, and the like, in the local church. Sponsored by the A. S. Gilbert Co., manufacturers of model trains, it may be borrowed on a both-way transportation charge. It runs 15 minutes.

* * *

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stored by the *Peer-Renu* process. For full details, write the Peerless Film Processing Corp., 165 West 46th Street, New York, or 959 Seward Street, Hollywood 38, California. This fairly new process promises much longer effective use of your films, particularly negatives.

* * *

Radiant Manufacturing Corp., 2627 West Roosevelt Road, Chicago 8, Illinois, announces a new daylight *Classroom Screen.* Usable on either table or tripod, it permits showing films, filmstrips, or slides for groups of forty to fifty in normally lighted rooms. Notice, we said lighted! It has a 40″x40″ projection area. The entire unit weighs less than twenty-two pounds. Radiant will send a complete descriptive brochure, on request.

Radiant also announces a new, guaranteed whiter screen fabric, known as Perma-White. Specially coated, it has a permanent whiteness, is washable (imagine, on a beaded-glass screen!), flame and mildew-proof, adaptable to any climate. It is virtually impossible to rub off the beaded-glass from the sample sent me. This seems to be "it," insofar as beaded-glass screen fabrics are concerned. Write direct to the company for further details.

* * *

Viewlex, who several years ago developed an optical system making a 300-watt lamp do the job of a 500-watt lamp, now announces the Viewlex V-25C which makes a 500-watt lamp do the job of a 750-watt bulb. Added features include special cooling system to prolong life of bulbs, to protect filmstrips and slides. The makers claim it is "the coolest projector ever designed." It has a five-second "push-in" threading, cannot mar or tear film. Lenses available in three, seven, nine and eleven-inch focal lengths. Standard lens, five inch Luxtar F/3.5 coated, color-corrected. If your dealer cannot help you, write to William Meyer, 40 West 21st Street, New York, for more information.

* * *

Magnecord, Inc., 360 N. Michigan Avenue, Chicago 1, Illinois, announced a little over a year its revolutionary new principle, *Binaural Recording.* Doing for tape recording what old-time stereopticans did for the two-dimensional picture (providing the illusion of depth), this system not only records on a somewhat different principle, but in the playback creates the definite illusion of depth in hearing.

We all hear with two ears, hence the name, Binaural. More, we do not hear exactly the same from both ears! (Did you know that?) Hence, the recording is made with two mikes, each adjusted to represent a real human ear in hearing capacity. The input from each microphone is then separately recorded on each half of a quarter-inch tape, deviations and all. In the playback, there are two speakers at opposite sides of the room, each playing one of the separate sound tracks on the tape.

Sound confusing? Indeed, it does! Yes it is really quite simple. You have two tracks on one tape (as you do with current two-way tapes), but here they are recorded simultaneously, only more or less the way each ear would hear it. Then, in the playback, each track is played over a separate speaker, also simultaneously, which results in each ear hearing the recording slightly differently, yet giving the actual, natural result that would come from hearing the original music or program in the very room itself.

This system requires no special acoustical rooms for recording. The mikes are placed some distance from those performing — just as the audience is some distance from a choir or an orchestra. So, the acoustical properties of a room, the "ping" for instance which brings some rooms "alive" (but which is usually death to standard recording) —can be captured as it actually sounds.

Write the manufacturers for further information and the name of your local distributor.

Magnecord also produces smaller units, particularly the Magne-Cordette, for use with present amplifier and speaker combinations in the home. Recordings can be made from AM or FM radio or from other audio sources.

Another Magnecord development is a playblack machine to provide automatically, at least four continuous hours of music, with automatic reversal of tape, with the possibility of cutting in or interspersing announcements.

Other Magnecord innovations include a voice-operated relay to automatically start or stop a recording unit, also a dubbing amplifier. The company will be glad to supply any information you may wish.

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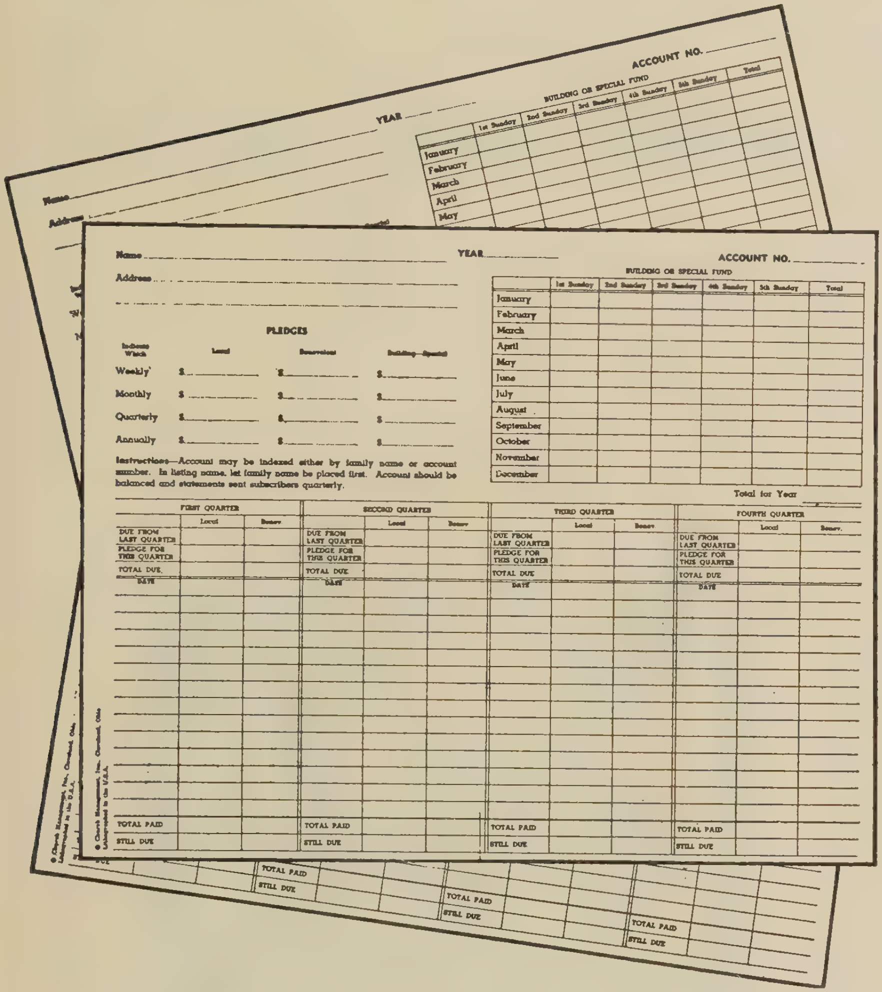

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Monthly	$ ____	$ ____	$ ____
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Instructions—Account may be indexed either by family name or account number. In listing name, let family name be placed first. Account should be balanced and statements sent subscribers quarterly.

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February						
March						
April						
May						
June						
July						
August						
September						
October						
November						
December						

Total for Year ____

FIRST QUARTER			SECOND QUARTER			THIRD QUARTER			FOURTH QUARTER		
	Local	Benev.		Local	Benev.		Local	Benev.		Local	Benev.
DUE FROM LAST QUARTER			DUE FROM LAST QUARTER			DUE FROM LAST QUARTER			DUE FROM LAST QUARTER		
PLEDGE FOR THIS QUARTER			PLEDGE FOR THIS QUARTER			PLEDGE FOR THIS QUARTER			PLEDGE FOR THIS QUARTER		
TOTAL DUE			TOTAL DUE			TOTAL DUE			TOTAL DUE		
DATE			DATE			DATE			DATE		
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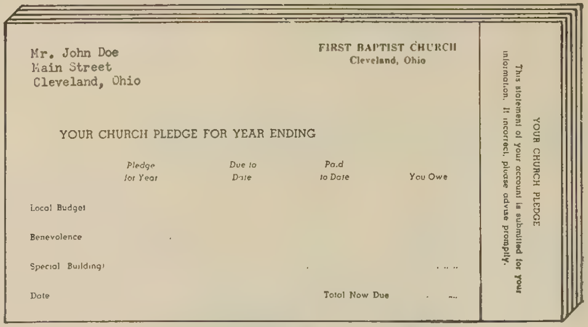

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Audio-Visual Reviews

by T. C. Whitehouse

CONCORDIA FILM STRIPS

This series of film strips are characterized by good art work, especially in the more dramatic strips, such as Noah and the Flood. The maps which form a part of some of the strips are well done, in fact, the maps might be worth the rental price of the film strip.

It seems to the reviewer that they would be especially helpful to use along with a content study of the Bible. There is relatively little interpretation, although it is assumed that a literal interpretation of the Scriptures is the basis of the series.

The figures are vivid, and the only criticism would be that they are slightly overdrawn in the cases where villains are concerned in the Biblical story. Certainly we would not want to predispose our children to think that every person who looks like a villain is one—or vice versa!

The reviewer would advise carefully previewing the strips before using.

This series includes The Wedding at Cana (C-26); The Woman of Samaria (C-23); The Flood (CO-20); Jacob and Esau (CO-21); The Feeding of the Five Thousand (C-25); Mary Anoints Jesus (C-28); Naaman and the Little Maid (CO-9); Three Men in the Fiery Furnace (CO-10); Creation (CO-17).

Tammy, 16mm full-color sound, produced by Concordia Films.

Elwyn Brooks White put the plight of the critic quite well in these words:

> The critic leaves at curtain fall
> To find, in starting to review it,
> He scarcely saw the play at all
> For watching his reaction to it.

"Tammy" is extremely hard on the critic. Because he gets so absorbed in the film, he almost forgets to watch his reaction to it. Frankly, that's the best recommendation for any film.

For a film that deals with the general subject of the integration of the modern family into the life of the church and church school, "Tammy" has few equals. Many pastors and church school leaders will find it a useful film, especially in the smaller church, because it compels interest at almost every age level. There is enough action to thrill a five-year-old, and enough sober thoughtfulness to hold the most mature adult.

Concordia is to be complimented for producing this high-level film. The story is simple but effective. Although it handles a theme that is not new, there is never any touch of triteness. A relatively new experience comes with this film: the viewer wishes the cast of characters would include the film names as well as the real names so that the characters might be recognized by name later.

The casting of the film is top-grade—the viewer has a feeling that Concordia waited until they found the right person for each part. Splendid camera work and directing makes real characterizations from able actors.

The reviewer tested this film with several groups, made up of people from many age levels. The reaction was universally the same: splendid. There is no hint of denominationalism in Tammy. It is a Concordia addition to the treasury of good religious films.

For the church leader who desires a picture of a general nature that can be used effectively with most age groups and in many situations, Tammy is highly recommended.

The reviewer's only caution is: Watch out! You may fall in love with Tammy, too.

The Morton Boys' Choir sings "The Lord's Prayer" at the end, and that is worth the price of the film.

Torn Between These Two, black and white 16mm, produced by Concordia Films.

This is not a Mother's Day film for your church, unless you want a new approach to that day. "Torn Between These Two" deals rather effectively with a problem that is far more prevalent than we wish it was: "smother love."

It does not provide a good specific for treatment of such a case in your church family because the right mother probably won't come the night the film is shown or will miss the point if she does see it. But for a general approach to the problem of the relationship of a mother to a son or daughter, this film should have a strong appeal.

Both the mother and father are fine actors, and you will remember them from appearances in professional movies. There is drama, and they are able to carry it adequately.

This is not recommended for groups including young people under 16.

All That I Have, 16mm black and white, produced by Concordia Films.

In this film, which deals with stewardship, it may be hard for the average viewer to see the relationship between a retired doctor giving fifty thousand dollars to the church and his giving a fair amount to his own church.

The main action takes place in a courtroom where a famous surgeon is on trial for his sanity. The suit has been brought by two nephews who claim that giving large amounts of money to the church is a sign of mental weakness. In a parade of fascinating

(Turn to page 104)

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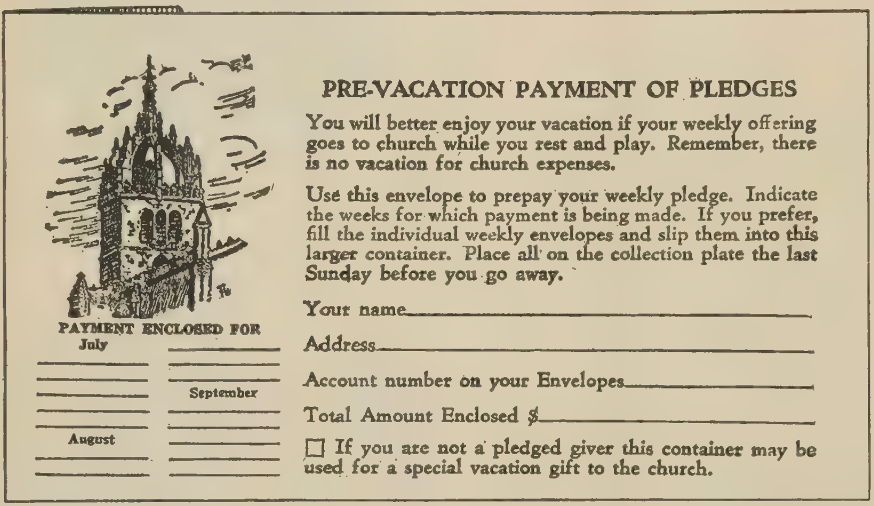
EXPERIENCE, over a period of years, has shown that church members will cooperate to see that your church has a steady income during the summer vacation weeks. Since we introduced the vacation-pay-up envelope hundreds of churches have found it easy to pay salaries and other bills during the "off season."

The method is simple. Distribute the "Pre-Vacation Pay-up Envelopes" to all contributors. It suggests that contributors simply fill their regular church envelopes for the weeks they will be away and take them to the church before they leave. In that way, though the member is absent, his contribution goes to church.



PRE-VACATION PAYMENT OF PLEDGES

You will better enjoy your vacation if your weekly offering goes to church while you rest and play. Remember, there is no vacation for church expenses.

Use this envelope to prepay your weekly pledge. Indicate the weeks for which payment is being made. If you prefer, fill the individual weekly envelopes and slip them into this larger container. Place all on the collection plate the last Sunday before you go away.

Your name________________________

Address________________________

Account number on your Envelopes____________

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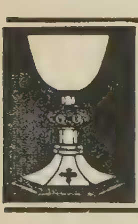

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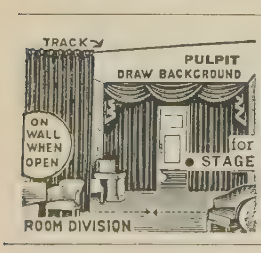

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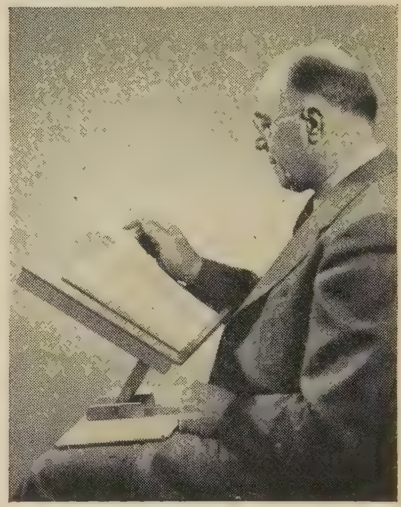
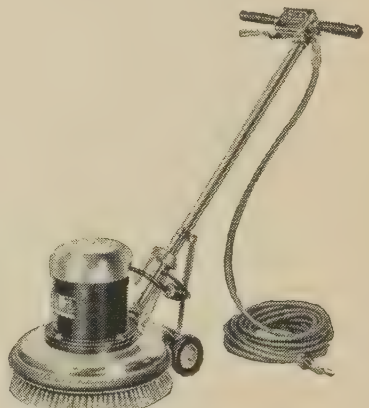


THE MIRACLE-RACK

A Philadelphia businessman sought to perfect a reading rack for an invalid in his own home. Using light, but strong, plyboard as the base he developed a wonderful gadget which can be used in the bed or chair. By the use of thumb screws it's adjustable to many positions.

After it was completed he found it also serviceable as reading desk in lecture rooms, home funerals and many other places. It is delightfully inexpensive.

Ask about New Product 5521.



FLOOR MACHINE WITH ADJUSTABLE HANDLE

Not alone does this floor machine wax, polish, sand, grind and buff floors but it has an adjustable handle which accommodates the height of the operator. Its versatility makes it a most desirable tool around the church. Works around and under pews.

Ask about New Product No. 5522.

(Turn to page 104)

Illustrations for Your Sunday School Lesson*

MAY 18: CONSERVING THE FAMILY HERITAGE

Two Homes. The head of the Barker family was the infamous "Ma" Barker, well known to the F.B.I.; for years they had been trying to convict her for her numerous crimes. Somehow, she had always evaded the law and escaped its penalties. She had four sons; she taught them to steal and how to fire a gun; she raised them as criminals. All four of them ended in jail; one of them is in Alcatraz. "Ma" died, screaming, "Some day they'll get out, and get even!" She forgot that they were only honoring her upbringing—in four jails!

On the other hand, the man who recently headed the whole American war effort, Charles E. Wilson of the General Electric Company, says that the greatest influence in his life was that of his mother, who scrubbed floors that he might go to school—and who on Sunday took him by the hand and led him to Sunday school and church. Wilson is the great man that he is today because his mother did that; his life is a life of gratitude to her.

Two homes! Think it over, carefully.

MAY 25: GOD'S ESTIMATE OF HUMAN LIFE (TEMPERANCE)

Murder and Drunkenness. Anything that lowers the moral standard of a man is criminal; anyone who helps him to be less of a man than he should be commits murder.

Twenty per cent of all felonies are caused by drunkenness; 76 per cent of the men and 66 per cent of the women with syphilis were infected with the disease while intoxicated; in one state an official state commission reported that 50 per cent of the persons sentenced to penal institutions in that state were there for offenses related to alcohol.

"According to the National Safety Council's 1947 edition of 'Accidental Facts,' a driver seriously under the influence of alcohol is fifty-five times as liable to have an accident as a driver who is 'stone sober.' Perhaps statistics like this leave us a little cold. But they are not 'statistics' to a mother and father whose child has been killed by a driver coming home from a party 'a bit high.' Perhaps the man was not even drunk; perhaps it was just that his reaction to speed was decreased by the all-important fraction. Either way, a child is dead."—From the National Temperance Digest.

JUNE 1: CHRIST'S STANDARD OF MORAL PURITY

Giving Marriage a Chance. Recently in Hollywood, a famous and very beautiful star married the son of a fabulously rich business man. The wedding cost half a million dollars; the champagne at that wedding alone would have supported a poor family for three months! The bride's trousseau cost $40,000; the groom gave her jewelry worth as much and perhaps more. One reporter called it "the biggest hip, hip hooray affair in Hollywood since World War I."

That marriage lasted just seven months; it *never* worked. *Why?* Probably because it was a "hip, hip, hooray affair," and little more. It was a show, not a sacred ceremony; the principals involved had too much; they were badly spoiled, and their marriage never had a chance!

Speaking of those whose marriages *do* last, one minister says: "For them, marriage is not a silly, slap-stick romance. It is an adventure in mutual understanding on the part of two sensible people, with a Christian home and children in mind. Too many in this 'aspirin age' have lost sight of the purpose and intent of marriage. Successfully married people have outgrown an adolescent concept of happiness. They have dared to dream out high goals together, and then have worked long and hard, side by side for their realization. They share a *scale of values* in which there is gratitude to God for life's everyday blessings, and a mutual commitment to a goal that stretches beyond the immediate home. There is on the part of such people a mutual willingness to stop up the gaps of friction and misunderstanding immediately, as they arise, and a willingness to forgive and be forgiven."—Rev. Aaron N. Meckel, in *Pulpit Digest.*

JUNE 8: PERSONS AND PROPERTY

A Violinist and a Steward. The unjust steward in Jesus' story would nev-

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*These illustrations, for the Uniform Lessons of the International Bible Lessons Series, are selected from Tarbell's Teacher's Guide for 1952, edited by Frank S. Mead, and offered here through the cooperation of the publishers, Fleming H. Revell Company.

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A planning book for the year ahead. Included is a sermon program for the year in advance. Fifty-two sermons with worship suggestions, an executive and liturgical calendar for the year, a 10,000-word treatise on self-help in case of nervous exhaustion, study in church taxes, etc., etc.

3. September (We Publish No August Number)

A post vacation number which will bring you highlight articles from the Washington Pilgrimage for 1952.

4. November — The Christmas Number

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When a Connecticut minister had his gasoline ration books suspended for three months, because he had used the fuel illegally, he received a stinging rebuke from another minister. He wrote: "I think that your case and what you have said is utterly disgraceful. As one clergyman to another I say that I think it is utterly deplorable for you as a clergyman openly to violate the restrictions on gasoline during this war emergency. Your conduct reflects upon the good faith of every other clergyman in this state and in the country."

But another minister wrote urging that all the religious bodies in the country take united action on behalf of the penalized clergyman!

er have understood Fritz Kreisler, the greatest of all living violinists, who says:

"I was born with music in my system. It was a gift of God. I did not acquire it. So I do not even deserve thanks for the music. Music is too sacred to be sold, and the outrageous prices charged by musical celebrities today are truly a crime against society. I never look upon the money I earn as my own. It is 'public money.' It is only a fund entrusted to me for proper disbursement. I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread, some child perhaps of a bottle of milk. My beloved wife feels exactly as I do about these things. In all these years of my so-called success in music we have not built a home for ourselves. *Between it and us stand all the homeless of the world.*"—From *A Treasury of Sermon Illustrations,* edited by Charles L. Wallis (Abingdon-Cokesbury).

JUNE 15:
THE OBLIGATION TO BE TRUTHFUL

Lies Catch Up With Us! "Years ago, in old China, there lived a man who was a member of the Emperor's orchestra, although he could not play a note. He had obtained his position as a flute player in the royal band by influence, and for many years, whenever the musicians played, he sat with them and held his flute against his lips, pretending to play the plaintive airs and love songs of his native land. But he never dared blow even softly into the instrument for fear he would cause a discord and be unmasked. For this performance he received a modest salary and managed to live comfortably. But there came a day when it was the Emperor's whim to have each of his musicians play alone. The flutist was dismayed, and as the day approached he became desperate. For a time he took lessons from a professional, but to no avail; he had no musical ear and no talent for the flute. Then he pretended illness, but was afraid he would be betrayed by the royal physician, who was sent to attend him. On the morning of his solo appearance, he took poison and died, rather than face the music. This, then, is the origin of the old Chinese phrase, 'He dared not face the music.' "—From *The North Star Baptist.*

The Bible says it another way: "Be sure your sin will find you out." Nothing is more certain: our lies always pursue us, and they always catch up. Spurgeon said that "a lie travels round the world while Truth is putting on her boots." Right! But the tortoise beat the hare! Truth always overtakes the lie.

Audio-Visual Reviews

(From page 101)

witnesses and dramatic flash-backs, the story keeps on the move.

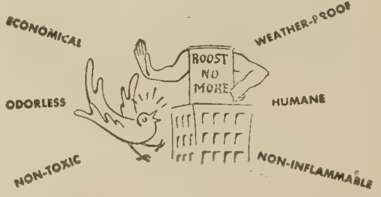
Once again, Concordia is strong on casting. The retired doctor is a very real person.

As for age range, this is definitely adult fare—even ninth graders will find it rough going. A familiarity with court procedure is helpful to an understanding of the film.

It certainly is not negative criticism to say that this is good entertainment with a message of stewardship tucked in.

New Products for Churches

(From page 102)



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Here is a cure for the pigeon and bird nuisance. Roost-no-more is a yellowish brown gelatin-like substance which may be placed with a pressure gun in or near their roosting places. Birds cannot stand the smell though it is not offensive to human beings. It has been used successfully on many public buildings. If birds roost on the eaves of your church ask us about New Product No. 5523.

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Understanding the Nervous Breakdown by C. R. Thayer. A booklet with reprints of the three articles which appeared in "Church Management." It can be of great help to you in your counseling and in your own adjustments. Twenty cents each; $1.50 per dozen. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

Wedding Etiquette. An attractive booklet which gives details of wedding etiquette including problems of the bride, problems of the groom, issuing invitations, plans for reception, the processional, wedding music, decorations, etc. Almost a necessity to the minister; a wonderful pre-marriage gift to the bride and groom. Fifty cents per copy. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

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How to Do Fine Mimeograph and Multi-Color Work, by F. R. Yelderman. A concise, constructive handbook for all who use stencil duplicators. Price, $1.00. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

Out-of-Print Leach Books. We can offer good used copies of the following books by William H. Leach: "Church Finance," $1.25; "Putting It Across," 90c. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

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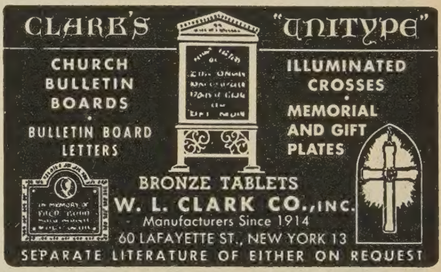
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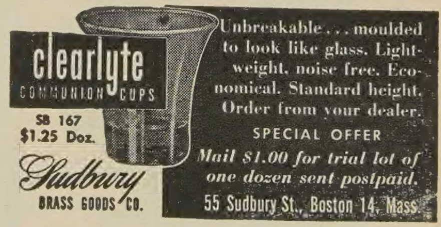
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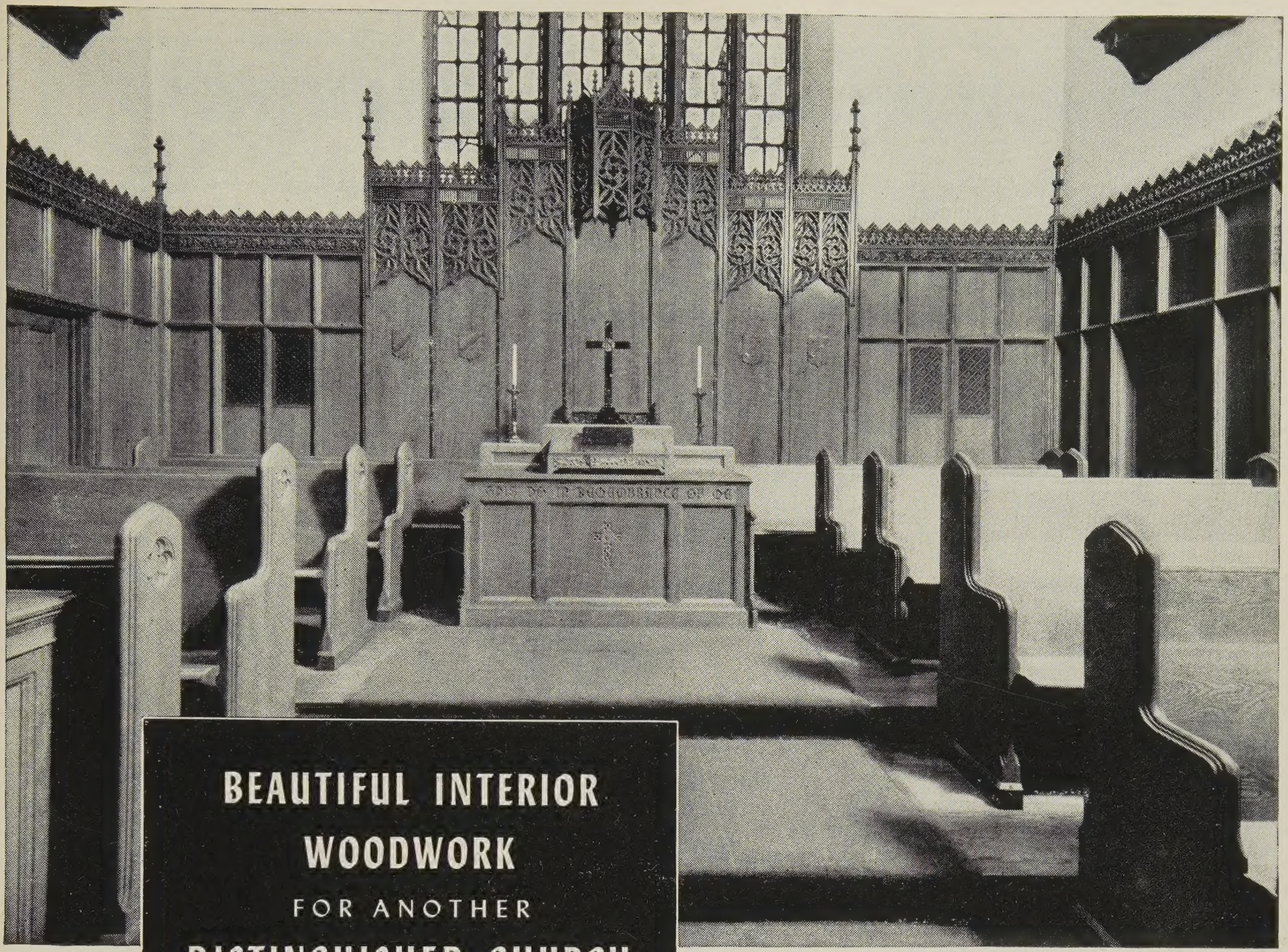

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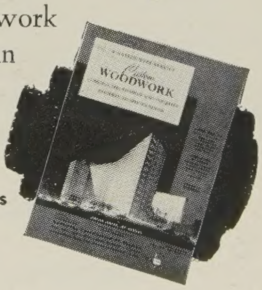

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1. RESEARCH—(Best fund-raising phase)
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4. OCCUPANCY—(Debt fund-raising phase)

Your Church can raise building funds during any or all four phases but experience has proven that *more members will make large pledges* when the Building Fund Canvass for pledges is conducted during the early RESEARCH PHASE.

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